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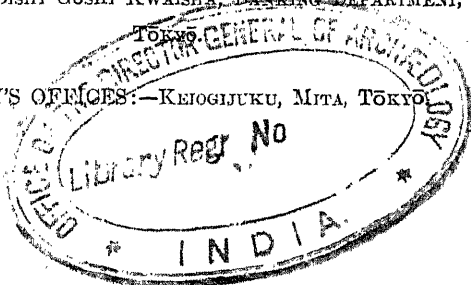
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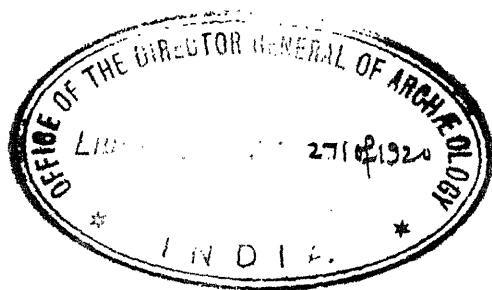
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SHIP CONSTRUCTION IN JAPAN

ANCIENT AND MODERN.

READ 20TH JUNE, 1918.

By PROF. F. P. PURVIS, KOGAKUHAKUSHI.

Our Transactions contain one paper which has somewhat copious references to this subject; viz., Mr. Bonar's "On Maritime Enterprise in Japan" (Vol. XV, Part I; 1887). In some respects I wish to make Mr. Bonar's paper a point of departure for my own.

Mr. Bonar referred to some steps taken by the Minister of Agriculture and Commerce in 1882 to investigate the condition of shipping affairs in Japan from ancient times. No direct result seems to have come from these steps, but a good many semi-official, and private, publications bearing on the subject, have appeared during the past few years, such as: in 1904 the *Nippon Kaiun Shi Shiryo* (Materials for a History of Japanese Shipping) by Shiba Kentaro at the request of the Teishinsho (Department of Communications), in 1909 the *Nippon Kaiun Dzushi* (Illustrated History of Japan Marine Transport) published by the Teishinsho, in 1911 the *Nippon Kinsei Zosen Shi* (Japanese Modern Shipbuilding History) published by the Society of Naval Architects, in 1903 the *Ominato Zosen Yenaku Shi* (History of Shipbuilding in Ominato) by Kihira Nobuki, published under the auspices of the shipbuilders of Ominato, a place rivaling Osaka for the length of its record as a centre of the art. To this list should be added the *Yamato Gata Sen Seizo Sumpo* (Rules for the Construction of Japanese Junks) published by the Teishinsho in 1902.

Mr. Bonar very conveniently divides the history of marine enterprise in Japan into three periods:—the early development until it reached a flourishing condition, abruptly brought to a close by the final edict of the Shogun Iyemitsu in 1639; the

period which elapsed between that date and the Restoration in 1868; and the development of the modern Japanese mercantile marine beginning soon after the Restoration. Of the last named period Mr. Bonar remarks that the present mercantile marine of Japan is of such recent growth that its history is easily investigated. This remark is still true, but with some important qualifications; the immense strides that Japan has made since Mr. Bonar's paper in 1887 is a corollary; so too, perhaps, is the fact that her policy in constructing the first Battle Cruiser of the World would influence all countries; but one very striking feature of the present time seems quite outside anything that could be anticipated in 1887, and that is the passing away of the Japanese junk; which, with the rare exceptions of fishing boats* of certain classes and other small vessels, the pressure of recent years has pushed out of existence, its place being entirely occupied by ships built in foreign style. This is the more significant when we remember that the supplanting type of ship was only introduced as a practical proposition within the memory of those now living.

For information regarding the first of the periods in his analysis Mr. Bonar relies largely on the *Wakan Senyoshu* (Collection of Ships used by the Japanese and Chinese) published by Kanazawa Kanemitsu in the 3rd year of Meiwa (1766). This book runs to 12 volumes of 24 to 56 double pages in each; it deals with traditional matters; also with various types and uses of ships; the woods in use and the tools employed; the ornaments by which the ships were adorned; the number of men required; relation of dimensions to the capacity in *koku*. Figs. 1 and 2 are taken from the book; they are interesting as probably showing the methods of construction in the days the book was written (methods differing not so much from those in use as long as junks continued to be built) although the dress and bearing of the men engaged in the work are both archaic

* Of fishing boats with motors there were, in 1917, 582 of European type and 26% of junk type.

and impossible ; the author of the book was the son of a rich shipbuilder of Dojima, Osaka. Dealing with matters within his personal ken Mr. Bonar notes the measures taken by the Japanese Government to promote the growth of its mercantile marine and to encourage ships in foreign style in lieu of junks ; one of its measures being the prohibition, after 1887, of the building of junks having a capacity of more than 600 *koku*. In the 7 years 1873 to 1879 he shows the fall in the number of Japanese junks in existence under 500 *koku* to be from 21,156 to 17,755 ; and over 500 *koku* from 1536 to 1530 ; while in the ten years 1870 to 1879, the increase in foreign built vessels under 1,000 tons, was from 79 to 438 ; and over 1,000 tons from 3 to 14.

Turning our attention to very early times, Mr. Nishimura, recently appointed lecturer on Archaeology at Waseda University, in 1917 published an interesting brochure attempting to bridge over a part of the gulf between tradition and history. This brochure he calls the *Kumano-no-morota Bune* which he anglicises as "the many-oared ship of Kumano" The Nippon Kaiun Dzushi calls the same vessel *Morote Bune* (anglicised into many-handed vessel) ; the idea is the same, even though the expression is somewhat different. Fig. 3 illustrates after Nishimura one of the boats still preserved at the Kotoshiro Mio shrine, Miogaseki, in Idzumo. These boats form the centre of attraction at an annual festival held 3rd Dec. in each year, with much local excitement. Mr. Nishimura, following the *Nihon-Shoki* (Written Chronicles of Japan) connects the name *Kumano-no-Morota-bune* with *Kumano* in Idzumo, a village to the south of *Naka-no-umi*. He favours the view that the boats are very ancient, at least in design, giving documentary and philological studies in support ; further, he reconstructs a map of the district in Idzumo as he supposes it to have existed in ancient times, and by its help explains the connection between the village of *Kumano* and what he conceives to be the meaning of the old records and legends. I have selected Mr. Nishimura's illustrations of the *Morota-bune* in preference to the Nippon Kaiun Dzushi's because of the care

taken by the author in producing them, and investigating all that was possible with regard to them. The Nippon Kaiun Dzushi on its part gives such excellent illustrations together with descriptive text of the ships belonging to times with which history has more close association than I shall now deal with several of the vessels referred to in that illustrated history, interpolating one, Fig. 5, from another source.

Fig. 4 shows what is called the boat of Sugawara Michizane; hypothetical date about 900 A.D. The figure is taken from a picture preserved in the Ueno Museum, said to be copied from one (on a scroll kept at Kitano Tenjin, Kyoto) by Fujiwara no Nobuzane, who died in 1264. The arrangement of the boat and the method of propulsion differ very considerably from those of later times. It is not perhaps easy to say exactly what sort of stroke the rowers are giving, but it is certainly not that common in the country to-day.

Fig. 5 is taken from the *makimono* of Honen Shonin, preserved in the Chion-in Temple at Kyoto and supposed to have been painted by Tosa Yoshimitsu about 1300. My illustration is from a reproduction called *Dainihon Shiyo*, published in 1909. The subject of the picture is Genku (Honen Shonin) passing the port of Muro.

Fig. 6 again reproduces what is called the Naval Engagement off Dan-no-ura (1185) in which the Minamoto defeated the Taira; the latter used in this engagement a very large vessel—shown in the picture and separately in Fig. 7—of Chinese style, with battened sails; from this vessel the young Emperor Antoku, when the battle was found to be lost, is supposed to have been hurried to his tragic end. The curious double hull of this vessel and its general topheaviness and unshiplike appearance suggest that the artist drew a good deal upon his imagination; a weapon of war that might be considered a formidable opponent to the powers it was intended to overcome may well have led him to depart from historic tradition. The originals of these pictures are at the Akama-no-miya, Shimonoseki. Some

years ago I visited this shrine and found two separate series, representing the same scenes, but with differences, one series consisting of 2 four-leaved screens, the other of 8 *kakemono*. A certificate in connection with the *kakemono* states that "They are 8 pictures of the battle of Yashima. There is no doubt that they were painted by Tosa Mitsunobu Ukonoye no Shogen. The descriptions within the Shikishi were written by Sanjo-Nishi Sanetaka Naidaijin.

(Signed) KOSHITSU RYOGETSU KINSA.

10th Month, 18th Meiji " (1885).

The Tosa Mitsunobu here referred to lived in the early part of the 16th century. Several picturesque details present themselves in these *kakemono*, such as the portraits of Yoshitsune and Benkei; also the famous episode of Yoichi shooting at the fan.

Fig. 8. represents the sea fight in the Mongol invasion (Moko Shurai) of 1281. At the Ueno Museum a copy is kept of the *makimono*, the original of which is said to be preserved in the Treasure-house of the Imperial Household Department.

Fig. 9 is from a copy in Tokyo of an original kept (on one of 10 rolls) at the Yugyoji at Fujisawa. There is a certificate at Fujisawa, with the *makimono*, dated 1787, that the artist was Awadaguchi Minbu Hogen Takamitsu. The subject is connected with a voyage of Ippen Shonin about 1280 (?)

Coming to much later times and approximate historic accuracy, Fig. 10 shows Suyeyoshi's Goshuinbune ("Red Seal" or licensed Ship); it is taken from a small tablet, which is readily shown to visitors at the Kiyomizudera, Kyoto. The scene represents an entertainment on board the ship in celebration of her safe return from Tonking, 1633.

Fig. 11 again shows Suyetsugu's Goshuinbune; the tablet from which it is taken being preserved at the Kiyomizudera, Nagasaki; date said to be 1634.

Fig. 12 deals with another type of vessel; it is said to represent the naval enterprise of Yamada Nagamasa and to have

been dedicated by him to the Sengen Shrine at Omiya in 1626; the original drawing, however, was lost by fire; the extant drawing being a copy. The scene presents a very military aspect on the part of the chief figures, with a general in command.

Dealing with a side issue, it may be mentioned that paddle steamers have never been popular in Japan, the age in which paddles were the only means of propulsion by steam that was fully understood by the engineers of the time having passed this country by. Fig. 13 gives the idea, however, showing a very crude hand-propelled paddle vessel of the 17th century.

Passing on to much more modern times, Fig. 14 shows the style of Japanese junk built before the era of Kayei (1850).

Fig. 15 represents a more modern type; and Fig. 16 a rigged modern junk.

Fig. 17 shows a vessel of the "Kimisawa" style. It is taken from a picture preserved by a Heda man, in the Kimisawa district of Izu. Prof. Terano (International Enging. Congress of the Am. Soc. of C. E. 1904) gives the following account:—The beginning of the Japanese shipbuilding industry of today was obtained from the Russians. A Russian war vessel, the *Diana*, lying at anchor at the Port of Shimoda, and demanding a treaty with Japan, was washed ashore and sunk by tidal waves following the great earthquake of Nov. 4th, 1854. Capt. Putiatin, commanding the expedition, having decided to build new ships to take his men home selected a place on Heda Bay, in the District of Kimisawa, Izu, and started the construction of two wooden schooners with timber grown in that district. He employed many Japanese ship carpenters to assist his crew in the building of these ships. Thus they became acquainted with the construction of ships of the western style, and, after the completion of the Russian schooners, they built many of similar type in different places throughout Japan. These vessels were known for some time as the "Kimisawa type," after the place where the first schooners were built.

I have referred to the "Rules for the Construction of Japanese Junks" published in 1902. Figs. 18 and 19 reproduce two of the illustrations contained in these Rules; they are interesting as being probably the last words dealing contemporaneously with the picturesque vessels now so entirely removed—not from the scene as it meets the eye today—but from the scene of a few years hence, when the junks now adorning the rivers and coasts of Japan shall have come to the end of their career.

All Japanese writers trace to China the construction of early sea-going ships. In the *Wakan Senyōshu*, the definite date of the Emperor Suiko (about A.D. 607) is condescended upon as marking the commencement of intercourse with China and the influence of Chinese methods of construction. This Chinese influence on Japanese naval construction can be well understood; it was probably continuous. But directly European nations got a footing in the country their influence upon ship construction also began to be important; the object lesson that the Portuguese and Spanish ships could come so far and achieve so much would naturally greatly impress the Japanese mind and lead constructors to adopt what appeared most worthy of imitation. The drawings of the *Goshuinbune*, as above, show something of this imitation at a later date; they had forecastles, stern-castles, and sometimes also side-castles, square sails including one on the bowsprit, gudgeoned rudder, and sometimes (as shown in Fig. 11) a lateen sail on one of the masts. Dimensions remained very moderate; even Hideyoshi's policy of encouragement did not much increase size. His general policy encouraged shipbuilding, both in number of ships and in their dimensions; his expedition to Korea in 1598 required expansion in his fleets, and the licensed ("red seal") ships (*Goshuinbune*) which he introduced carried the products of Japan to and brought imports back from the Philippines, Siam, etc. The *Goshuin Bune* of later times were owned by merchants at Nagasaki, Sakai, Kyoto, etc. A length of 120 *shaku*, breadth of 54 *shaku*, a carrying capacity of 2 million *kin*, and a

complement of 397 crew and passengers, were considered large for the vessels then built. As already shown, European influence came before the time of Adams. His influence, 1605 and later, seems to have been strangely evanescent; one ship of 80 tons, and another of 120, are mentioned as built by him at Ito, in Idzu, in purely European style. Mr. Bonar's paper tells a little of their history. The Ominato Zosen Yenkaku Shi refers to Adams' method of launching; the description is taken from the Keicho Kemmonshu, "Seeing and Hearing in the era of Keicho," by Miura Joshin, published in 1614; this contemporary account speaks of vessels of European style in the river Asakusa (now Sumida) built to the order of the Shogun on the beach of Ito in Idzu. The local conditions, it says, were very favourable for building a ship; the builder placed bases on the sand and laid the keel on them. When the ship was half built he commenced to dig away the sand and to form a basin; as soon as the ship was completed he admitted water to the basin and dammed the rivulet until the ship floated and could be navigated seaward.

Apparently also at Sendai, a vessel was built, in 1613, of European type, and under Adam's direction. This Sendai vessel was employed by Masamune Date to send his vassal to Mexico en route for Rome; her dimensions are given as: length 108 *shaku*, breadth 35 *shaku*.* For Fig. 20. I am indebted to Prof. Murakami. It is taken from Nicolas Cardona's "Descriptiones Geographicas &c.," published in 1632, in the Bancroft Library at the University of California. The vessel marked D is supposed to be Date's ship; scene Acapulco.

All modern accounts agree that the 3rd Tokugawa Shogun Iemitsu built a large war vessel, the Atake Maru, at Ito; they differ among themselves as to its actual dimensions, the most modest placing these at 186 *shaku* long, 63 broad and 13 deep;

* For further interesting particulars of this vessel see contribution to Vol. XXI of our Transactions, "Life of Date Masamune," by C. Meriwether.

number of oars 130. In 1639 Iemitsu issued his final edict prohibiting foreign intercourse; capacity was hereafter limited to 500 *koku** in any vessel.

With this very brief summary of the past I come to matters within living memory. The Nippon Kinsei Zosen Shi refers to the edict of 1861 which withdrew the bar upon large ships and permitted private individuals to build or purchase sea-going vessels. In 1862 a merchant of Nagasaki purchased a wood paddle steamer *Columbia* (built in 1855). Events moved slowly on account of the general want of knowledge of sea-going ships and of all connected with them. At the beginning of Meiji (1868) pure Japanese junks were the only means of transportation between Tokyo (or Yedo) and Osaka; the trip took many days and was eminently dangerous. European ships were, however, encouraged by the Government, and in the 2nd year of Meiji (1869) the first steamship Company was promoted. Shipping continued to advance and improve, although between 1877 and 1897 there was a good deal of lagging, partly from the difficulty of procuring suitable material (such as *curved* wood for wood ships in European style and, later, steel) and partly from want of skill on the part of workmen. In 1885 the Government prohibited the building of Japanese type ships over 500 *koku* and published inspection rules for vessels of European type. During the Japanese-Chinese war (1894) many ships were purchased from abroad (38 steamers, 96,000 tons in all, some of them very old and inefficient) but in 1896 the policy of direct encouragement of navigation and of shipbuilding was introduced with results that have become more and more noteworthy as time has gone on.

Perhaps I may be allowed to recall some of the conditions as they appeared to me on my first arrival in Japan in 1901 (see "Engineering" 3, 11, '02, Japanese Shipyards.) There were

* A *koku*=10 cubic *shaku*, practically 10 cubic feet; and since 1 ton (either gross or net register)=100 cubic feet, it takes almost exactly 10 *koku* to make 1 ton gross.

three Government Dockyards, at Yokosuka, Kure, Sasebo (Maizuru had not been started); they were equipped for repairs rather than for new work, and in this respect formed rather a contrast to the private shipbuilding establishments. The Dockyards at that time showed no sign of preparing to build Japan's battleships or large cruisers; all had, and were still constructing, magnificent graving docks, but only the largest Yokosuka graving dock was capable of accommodating the 15,000 ton *Hatsuse*, then the largest battleship in the world. For steel castings there were small Siemens' plants at Yokosuka and at Kure; hydraulic apparatus was used, especially in the boiler shops; also pneumatic; electric was limited in its use to lighting only. Some curious contrasts impressed me on the visits I paid; at one place a log of hard wood was being ripped by hand, in the old top and bottom sawyer style; at another, the trench for the wall of a drydock was kept clear of water by a series of ancient treadmills, each worked by one man, each man receiving water from the one below and advancing it to the next a little higher; piling, of course, was done entirely by hand, men and women closely packed hauling on ropes with little drift, and accompanying their other exertions with plenty of vocal exercise. There were five principal private shipyards: one at Nagasaki (the Mitsu Bishi Dockyard and Engine Works), one at Kobe (the Kawasaki Dockyard Co.), one at Osaka (the Osaka Iron Works), and two at Uraga (the Tokyo Ishikawajima Shipbuilding and Engineering Co. and the Uraga Dock Co.).

In contrast with these figures there are now four Imperial Dockyards, the one at Maizuru having been added in 1903. Statistics of work done therein are not within the scope of this paper, but I may just mention that with but few exceptions all the ships for the Imperial Navy since 1906 have been built in them; and it has been the pride of the country that as far as possible every part of each ship built, and the guns supplied to them, should be produced within Japan. For the supply of the structural material, Japan has had since 1901 her Imperial Steel

Works at Yawata in Kyushu to which reference will be made later. For the manufacture of guns and armour the Imperial Arsenal at Kure was established in 1902 alongside the Imperial Dockyard. The Works at Mororan also were established under a joint proprietorship of Japanese capitalists with the famous British firms of Armstrong and of Vickers associated.

The five principal private shipyards still remain, with some considerable changes in their holdings, and still more in their outlook and prosperity. The Mitsu Bishi Co. (now called the Mitsubishi Shipbuilding Co. Ltd.) has acquired a shipyard in Kobe as well as its earlier one in Nagasaki ; the Uraga Dock Co. acquired by purchase the shipyard held at Uraga by the Ishikawajima Company, the latter company now limiting its operations to its earlier established works in Tokyo ; the Osaka Ironworks has been made a limited company ; previously in addition to its large extension at Sakurajima at the mouth of the Arakawa, it had considerably extended its operations by adding docks and building yard at Innoshima, an island in the Inland Sea. Many of the smaller shipyards that I visited in 1901 have considerably increased their capacity, and have added facilities for building in steel to their earlier and more limited field of wood-shipbuilding. All this had happened before the outbreak of the present war ; what the war has done is to increase and develop a tendency which other causes had already brought about.

Among the larger developments caused by the present war are :—

The Asano Shipbuilding Yard at Tsurumi near Yokohama, started in 1916. Steel works in connection are now in process of construction.

The Yokohama Dock extensions, to allow of their carrying on an extensive policy of building as well as repairing ships.

The Suzuki Shipyard at Harima and Toba, lately acquired by purchase ; the shipyard at Harima is being extended so as to be capable of building ships of 7000 tons gross.

The Mitsui Shipyard at Uno and Tama, in the Inland Sea, some 260 acres in extent, now under construction, and already building small vessels.

The returns I sent to the Glasgow Herald in 1901, for its annual shipbuilding number, showed a total of 20,763 gross tons built in Japan during that year, the largest ship being the *Iyo Maru*, 5,937 tons gross, built at the Mitsu Bishi Works at Nagasaki. Similar returns were prepared last year with the invaluable assistance of my colleague, Prof. Terano; on account of war conditions they were not published; they showed the total gross tonnage built in 1917—merchant ships only—to be 450,000; of this total 367,900 comprehended steamers, 97 in number, having a gross tonnage of 1,000 or more; among the largest for the year were several steamers each of 8,150 tons gross built in the new Asano shipyard at Tsurumi. Steamers under construction at the beginning of this year, throughout Japan, were 370 in number, with a total gross tonnage of 1,330,000, including 100 large steamers totalling 513,000 tons.

Last summer I visited several of the shipbuilding centres, and principally Osaka. As mentioned above many shipyards long established in the districts were increasing their ground and plant as well as their output. In a good many cases wood and steel ships were (and are) built side by side; in some cases very high class work was in progress, in other cases work less meritorious; at one shipyard, for instance, not only were the usual parts, viz., keel, stem and stern post made of *Keyaki*, but the frames also, the cost and value of the ship being largely enhanced by the use of this hardwood. On the *Shirinashigawa*, which until last year had no shipyards, I counted as many as 18, spread up and down the right and left banks; on the other rivers of Osaka there were at least 30 of a size sufficient to impress the passer by. In visiting these shipyards I was particular to see something of the quality of the work, and of the care taken in preparing it; and was very favorably impressed by what I saw. The laying-off process

was, in all cases that I inspected, carefully done ; shape of the frames was taken from the scribe board (frequently, to make the board last, the frame outline had not been actually "scribed" but pencilled) ; cant timbers were introduced both at bow and stern, the bevels for these timbers being accurately determined at the necessary intervals, from the scribe board. Labour was, of course, scarce and difficult to manage ; in one case where I made a point of getting the information I was told that they had a few skilled ship carpenters, the remainder being house carpenters and such labourers as were available. Daily wages for the skilled men ran to Yen 3, but even the labourers were receiving not less than Yen 1.50. In the Government establishments there is the difficulty, in theory, that recognised rates of remuneration must not be exceeded ; men have to be induced to remain at their work by considerations of its permanence, by full time being assured to the workers, and by the prospect of a pension at the end of their days. In the private shipyards the case is different ; there has been plenty of restlessness, men shifting from one shipyard to another under the temptation of higher wages and remuneration. In some cases this temptation has been counteracted, in part at least, by a liberal bonus system as well as a substantial increase in the standing wage or salary ; in the case of officials the amount of this bonus depends upon the personal work done ; in the case of the foremen upon the amount of the work they manage to induce those under them to produce. In the case of one official mentioned to me, a past student of my own, he had received an increase of salary of nearly 30% in one year ; in addition the bonus paid him for half a year was nearly twice his salary during the same period :

The activities of the country in shipping and shipbuilding have been enormously emphasized by the present war. Yet for the past 20 years Japan has been gradually preparing the position which the exigencies of the present make such a valuable asset to her ; in the preparation the Government policy—started in 1896—of granting subsidies for shipping and shipbuilding has

been a weighty, probably a preponderating, stimulus. In 1896 the first subsidy Act was passed in the Diet.

For the encouragement of Japanese shipping a subsidy at the minimum rate of 25 sen per ton (gross) for every 1,000 miles of actual service was paid on steamers engaged in foreign trade, provided their tonnage was not less than 1,000, and speed not less than 10 knots; from this minimum, the rate rose to 60 sen when tonnage reached 6,000 and speed 17 knots; the rates were subject to a discount of 5% for every year beyond the 5th of the ship's age and withdrawn at the age of 15 years. For steamers purchased from abroad the rates were half. A little later specific routes—among them the European, Australian, Bombay and American—received special contracts and subsidies allowing them to compete with foreign steamship companies already established. For shipbuilding, in iron and steel, a rate of 20 Yen per ton gross was paid, provided tonnage was not less than 1,000, and 12 Yen per ton if the tonnage was between 700 and 1,000; in both cases 5 Yen per indicated Horse power was added, the power attributed being that developed on the official trial. For this trial there was no condition as to loading, and in practice it was run with as little on board as was consistent with safety and other elementary considerations. In 1910 a considerable change was made upon the shipping subsidy, with a view to encourage larger and speedier ships. 3,000 tons gross and speed 12 knots now became the minimum accepted to secure subsidy, such new subsidy being at the rate of 50 sen per ton for every 1,000 miles; the 50 sen again increased by 10% for every knot attained in excess of 12 knots. For determining the official speed a trial with half the load on board was required. In the matter of shipbuilding, 1,000 tons gross became the minimum size qualifying for subsidy; the latter ranged from Yen 11 to Yen 22 per ton gross, with the addition of Yen 5 per I.H.P. At the same time as the above shipping subsidies, definite routes (European, 2 North American, South American, Australian) were dealt with by special contract,

the number of the ships and the speed being parts of the stipulation. At the present time (June, 1918) the subsidized routes are the same as above, with Java added; they include also several Chinese lines and Japanese coasting lines. The subsidy law for shipbuilding was suspended 25th July, 1917 on new contracts; existing contracts actually made or genuinely prepared were allowed to rank.

Prof. Terano in his paper to the Engineering Conference at San Francisco in 1915 gave the number and gross tonnage of vessels built under the foregoing Shipbuilding Encouragement Acts between 1897 and 1915; the table below gives a summary of his figures with extension to the end of 1917:—

Date.	Number.	Gross tons.
1897 to 1914	132	439,436
1915	8	40,485
1916	39	140,749
1917	71	315,437
	<hr/> 250	<hr/> 936,107

The Government Steel Works at Wakamatsu or Yawata in Kyushu form a very important part of Japanese equipment for the work of ship construction. Started in 1897, they had, when I first visited them in 1901, just commenced to produce bars of small section. In 1904 they contained two large blast furnaces, the ore for which came chiefly from China and Korea; four 25-ton Siemens-Martin's furnaces (basic steel) and two Bessemer converters. Visiting the works last summer, 1917, I found four 50-ton Siemens-Martin's furnaces newly installed and preparations in progress for four more (60-ton furnaces) to supply the mills rolling slabs and thick plates, and two more (50-ton furnaces) for angles and bars. The present output of steel was said to be 350,000 tons per year; the prospective output (in 5 years) 650,000 tons. Very naturally, the Imperial dockyards and ships built for the Imperial Navy get the first call upon the

Imperial Steel Works ; for years a very definite policy has been pursued of supplying every possible part of a warship from home sources. Of other ships, up to 1915, 137 had been built under subsidy conditions, and of these 12 only were of home-made steel ; at the same date, one fourth of the tonnage of merchant ships then under construction was obtained from the Imperial Steel Works.

These figures have a very important bearing on the increases now in progress at Wakamatsu. They have also influenced the establishment of steel works by private companies, especially in view of the present demands and the impossibility of getting them adequately supplied from abroad. Among these private steel works it may be sufficient to mention the Mitsu Bishi Steel Works at Kenjiho, Korea ; the Kawasaki Dockyard Company's bar and plate mills at Kobe ; one other steel works—the Asano mill at Tsurumi ; in time this is to be supplemented by blast furnaces on ground yet to be reclaimed.

Some reference may be made to the influence Japan is having, directly or indirectly, upon the ship construction of the world. Her late entry into the arena must necessarily preclude her from a good deal that may be looked for from older adepts. Yet in the Russo-Japanese War she got unique experience, which might be expected to lead to some important consequences. One such consequence was the design of the *Ikoma* and *Tsukuba* launched at Kure in 1905 ; these ships are recognised as the first battle cruisers ever constructed, i.e., the first cruisers to carry heavy (in her case 12") guns—see Sir Philip Watts' remarks at the Institution of Naval Architects (London) in 1911 ; “ In 1905 “ a very important change was made in armoured cruiser design “ when the battle ship cruiser was evolved. Japan laid down “ early in that year the *Ikoma* and *Tsukuba*.” Their designer, Vice-Admiral Kondo, has been duly honoured for his work here and in England. In matters of less outstanding importance Japan's scientific engineers are doing their bit. She has two experimental tanks for investigation of the form, etc., of ships

and ship-propellers ; the first of these belongs to the Kaigunsho and is situated in Tsukiji, Tokyo ; it has a length of 493 ft. and I am told this is to be increased for the sake of extended experiments with high speed vessels. The other tank belongs to the Mitsu Bishi Co. ; it is situated in their Nagasaki works and has a length of 430 ft. breadth 20 ft. and depth of water 12 ft. ; machinery supplied from Great Britain ; Fig. 21 shows a vista of the tank with its apparatus and some models in use. It is, I think, a loss to herself, no less than to others that Japan allows so little information about these works and the work they are doing to leak out to the public. This "modesty" stands in such striking contrast to the liberality in imparting information shown, at least sometimes, elsewhere. The late Wm. Froude is the "father" of the modern experimental tank ; although his first tank was constructed for the Admiralty in 1871 and with Admiralty money, he was allowed (almost annually) to tell what he was doing ; very early, the Dutch naval architect Dr. Tidemann saw the importance of the work and was helped by Froude to construct apparatus at Amsterdam, similar to Froude's at Torquay. Later on the French and the German Governments took the matter up on independent lines, while Italy and the U.S.A. followed Froude ; in England at least two private tanks were established with the direct assistance of the present Mr. R. F. Froude, F. R. S. (son of Wm. Froude). The tanks in Japan also owe the design of their apparatus to the information the Froudes so freely bestowed on all honest inquirers ; it seems to me they would lose nothing and gain a good deal by imitating some portion of the Froude generosity. Passing to matters of relatively still less importance I should like to mention two instruments invented by Prof. Suyehiro ; his Torsion Meter and his Synchroscope. The object and purpose of these apparatus require a little explanation ; before the days of turbine machinery, in the application of reciprocating engines, the power exerted has been measured by the Indicator, a method first used by James Watt ; the indicator

gives the steam pressure at every part of the stroke of the piston on the steam cylinder, the back pressure together with the driving pressure ; having knowledge of the size and number of cylinders, and the number of strokes per minute (or revolutions of the crank) the power is calculated. When the turbine came into use this method of obtaining power was no longer feasible, or, at least, a practical way of using it was not devised. Instead, the propeller shaft connecting turbine machinery and screw propeller is used as a dynamometer ; under the action of the large torsion moments to which it is subjected this shaft twists a little, and various methods have been adopted to measure accurately the amount of the twist ; when this is known, the torsion moment can be calculated and this combined with revolutions gives the power transmitted through the shaft. The methods employed to measure the twist have been now mechanical, now electrical and now optical ; it is not necessary for me to describe the details of Prof. Suyehiro's, other than by saying that it follows very ingeniously the optical method ; results obtained have been highly satisfactory. Prof. Suyehiro's synchroscope is also an optical contrivance ; the necessity for it is also due to modern developments ; in many cases the main shaft of the ship's propeller is driven alternately by more than one engine, or arrangement of machinery ; sometimes there is one arrangement for high speed and (for economy) another for the lower ranges of speed ; some clutch is needed, enabling the change to be made ; it would obviously be inconvenient to have to stop the engines every time of making such change, and yet to attempt to change the clutch with the two driving machines not running at at least approximately the same speed would be impossible, and—if not impossible—then highly dangerous, on account of the shock it would produce. The synchroscope (then) shows the relative speed of the two ; so that just before changing the clutch, the one motor can be speeded up and the other down until coincidence of speed is sufficiently near to allow the change to be made without danger. Prof. Suyehiro's synchroscope is,

of course, not the only one available ; but it is a very promising one.

The problem of performing on the captain's bridge all the necessary operations of starting, stopping and reversing the engines has been not infrequently discussed, and sometimes also experimented upon. Dr. K. Ito devised in 1913 a practical method of doing this and in 1915 applied it with success to the S.S. *Oura Maru* belonging to the Mitsu Bishi Co. Another design by Dr. Ito deals with the application (not yet practically performed) of the same principle to controlling turbine machinery. Last summer I was shown, at Nagasaki, designs for two other experimental apparatus which interested me not a little. One was a recording torsion meter, the invention of Mr. H. Mori. In connection with Prof. Suyehiro's torsion meter, described above, I have explained that for it the method is optical ; there is no mechanical record, but the readings are written down by the observer. In Mr. Mori's apparatus, in which not optical but combined mechanical and electrical means are employed, the further step is taken of recording the results for subsequent examination and study, the record being made on a revolving cylinder. The other apparatus was Mr. S. Hashimoto's Thrust Meter ; the method outlined above, of measuring the torsion of the propeller shaft and the corresponding revolutions, is one way of arriving at the power given by the machinery ; an alternative way is to measure the thrust exerted in the direct line ahead by the shaft on the thrust-block. This has been done before, but very rarely ; the knowledge of the thrust, if it can be obtained, is an important and valuable addition to essential data, and Mr. Hashimoto's method of obtaining it is at least very promising.

To sum up : in two matters, during past years, the Japanese Government has shown great astuteness in dealing with marine and naval matters. The first is the matter of subsidies, both for ship owning and shipbuilding, an outline of which I have already given. In this matter the full effect of their policy, as we see it to-day, can never have occurred to the men who introduced the

subsidies in 1896. The Japan-China war had shown the Japanese Government that more ships, readily commandeered, was a desideratum for the purpose of future development, especially when this required troops to be carried abroad ; hence the policy of encouraging shipowners to acquire ships and shipbuilders to build them. No statesman at that time can have dreamt of the position that would be occupied by those same shipowners and shipbuilders to-day. He may have seen that with the comparatively cheap labour of this country there were elements of an abiding gain, even without perpetuation of the subsidies ; although subsequently the general policy must have been more than once brought into question ; when, for instance, it was found that some of the large companies paid less in dividends than they received as subsidies ; and again, when the Japanese shipbuilder was hard put to it to compete with his foreign opponent, even with the help of a subsidy which roughly paid for the freight and insurance of the imported material. The amendments introduced into the subsidy laws in 1910 brought in a new tactical line of action ; size and speed were now appreciated to be very important features ; obviously competition and wider fields now came more clearly into sight ; and the endowment of definite lines of service indicated a distinct policy of securing certain trades for Japanese bottoms. Again no statesman of the time can have had a vision of what this would ultimately lead to. But to-day what do we find ? The shipowner can place his ships on any service he likes and be sure of a welcome—at least for the present—because there are goods to be carried and very few ships to carry them. The shipbuilder again, if only he can get material, has every thing at his command ; he pays a high price for his labour, compared with ordinary times, but in return he is not only repaid but has a handsome surplus to boot. The condition is outside and beyond the most sanguine view that a subsidy advocate of the past can for one moment have contemplated. Japan, in the above respects, is reaping her harvest, and—let us hope—is putting by,

in the matter of thrift and the cultivation of international goodwill, for the rainy day that is to come again at some time. When the war shall have ended and matters become adjusted to the new basis, it is difficult to say how this country will stand, how any country will stand, in the general need to make the past subserve the present. For a time there will be work for all; then will come the survival of the most efficient; and surely nothing but an outrageous abuse of her present advantages will set this country back again from the position to which the tide of events and the time of war have chanced to carry her in the world's carrying and construction. To have Japan a serious competitor in fields where in other days she was (first) altogether and (later) largely a buyer will not be pleasant to many who find her up against them; but after the war there will surely be many readjustments of this sort. In view of the future, Japan may safely be advised to keep well with her well-wishers by liberal treatment in the disposal of the ships she has and those she is at present building. On her own side she has to watch carefully and to nourish a good many interests contributive to her future prosperity; steel made at home she is very seriously exploiting, and along with the making is closely associated the import of the ore from which the steel is to be made; labour conditions loom before her as a possible, even a certain, source of trouble; but in this she is not alone; for some time after the war is over it seems likely that the labour conditions here will be more elementary and simple than in the countries where the whole course of industry has been seriously disjointed and contorted by the needs and presence of war; whether this elementariness will make for harmony or otherwise has to be seen; all the post-war problems will indeed be interesting to those who have the skill to work their way through them.

The other matter in which the Japanese Government has shown astuteness involves, as it seems to me, more direct forethought and intention to a direct end than the subsidy matter. It is the way in which the private shipyards of the

country have been taught to do naval work. As I have pointed out, the country possesses but four Imperial Navy Dockyards. Apparently she has no immediate wish to increase the number, finding the four sufficient for her normal requirements. And yet the time comes, or may come, when the number does not suffice. To provide for this contingency the Government has encouraged and taught four (at least) of the private shipyards to do some of its work; viz:—the Mitsu Bishi Works at Nagasaki, the Kawasaki Works at Kobe, the Osaka Iron Works and the Uraga Dockyard. As far as I know this policy was commenced in 1905 in the building of the torpedo boat destroyers then needed. But this was only a beginning; the two largest private shipyards, the Mitsu Bishi and the Kawasaki, were further led and helped to build battle cruisers and battleships; the education of the personnel in these shipyards to do the, to them, unwonted work was very cleverly contrived; it was easy to give them a course of training in the Imperial Dockyards here, but in addition, during the building of the battle cruiser *Kongo* at Vickers and Maxim, Barrow, in 1911 to 1913, young men were sent over as "inspectors" from the shipyards mentioned; so far as time and circumstances would allow they thus got educated in English methods as well as in their home ways of carrying on the work.

In conclusion let me say that the subject including the ancient and the modern side, is far too large to be adequately dealt with in a single lecture. I have only attempted to touch on some outstanding features.

Fig. 1.

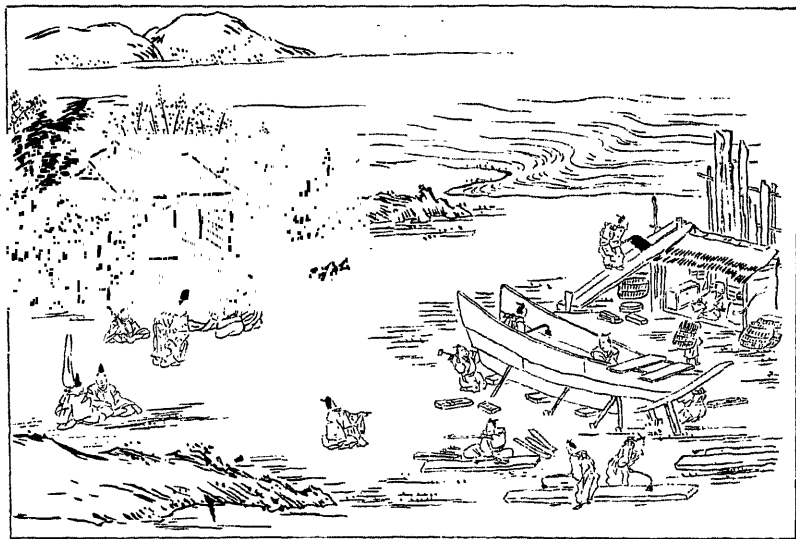


Fig. 2.

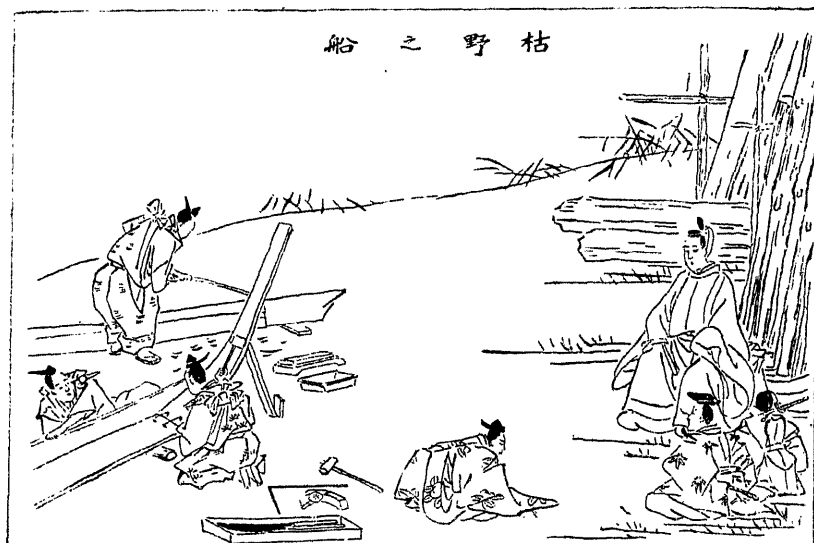


Fig. 3.

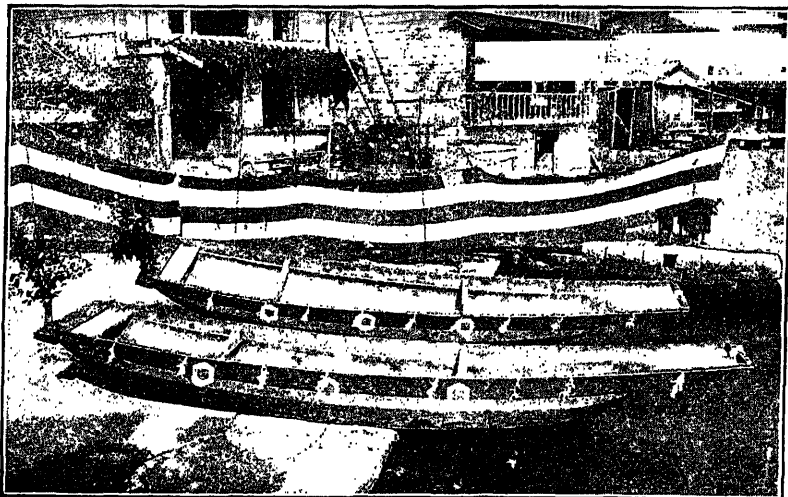


Fig. 4.

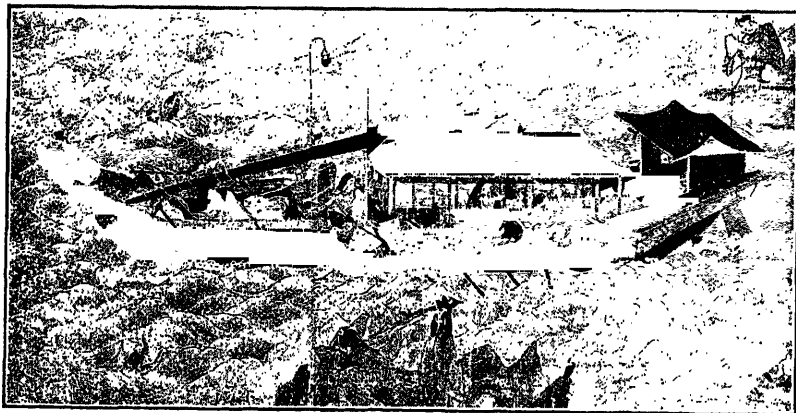


Fig. 5.



Fig. 6.

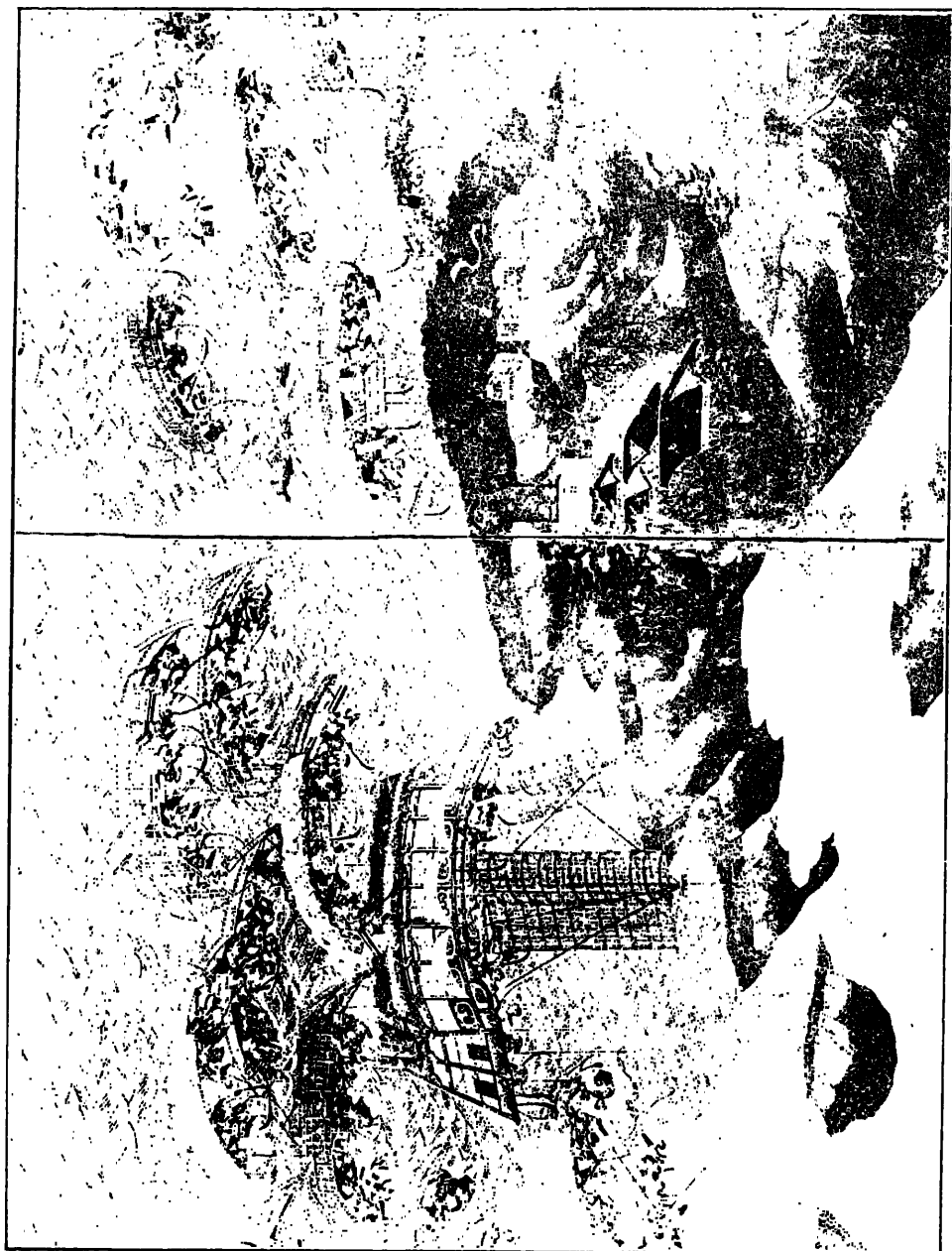


Fig. 7.

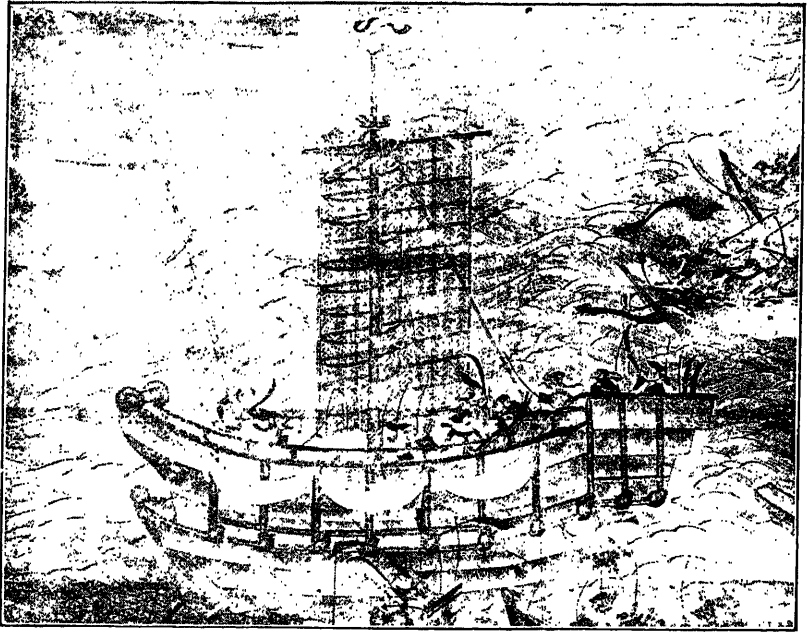


Fig. 8.

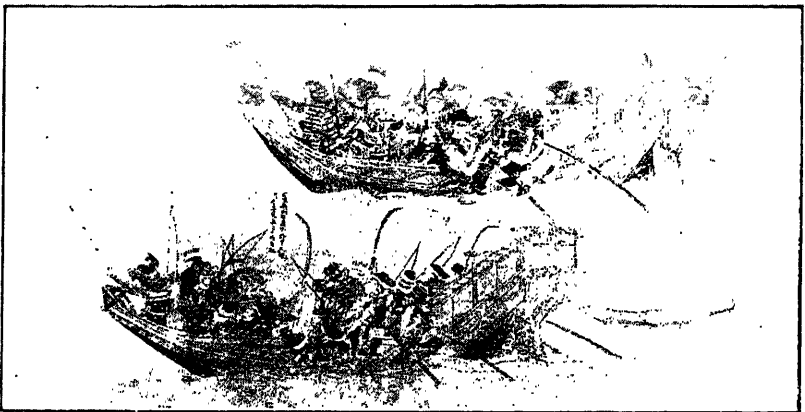


Fig. 9.

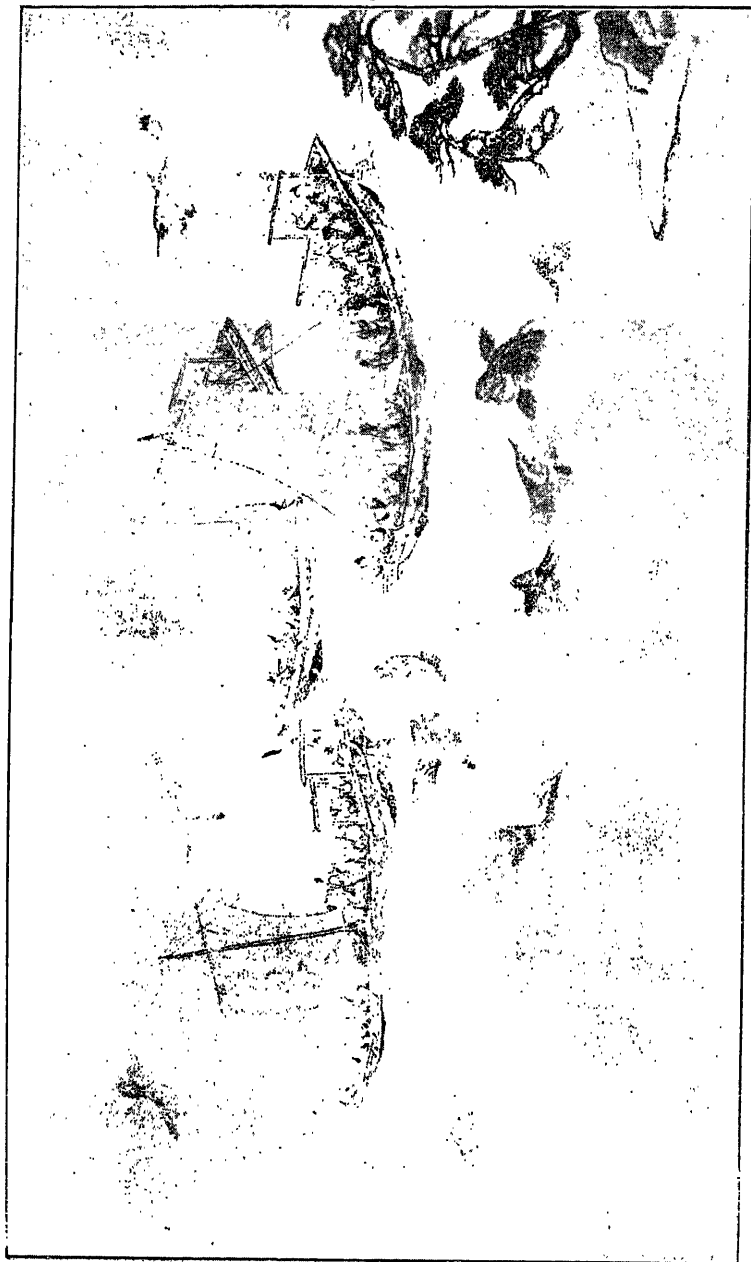


Fig. 10.

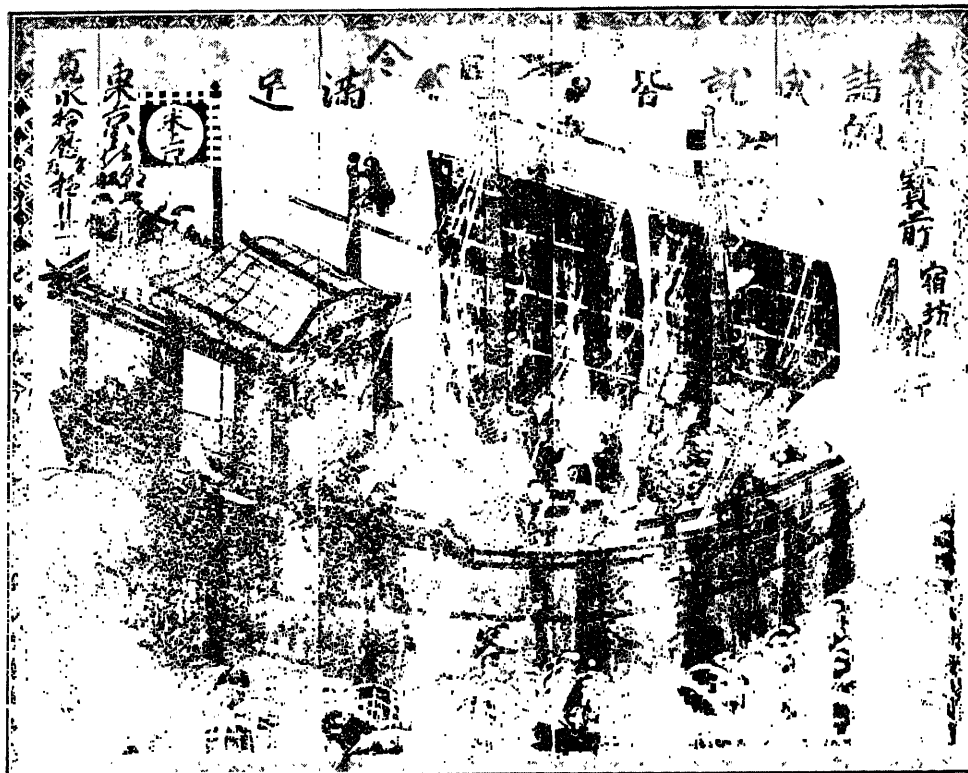


Fig. 11.

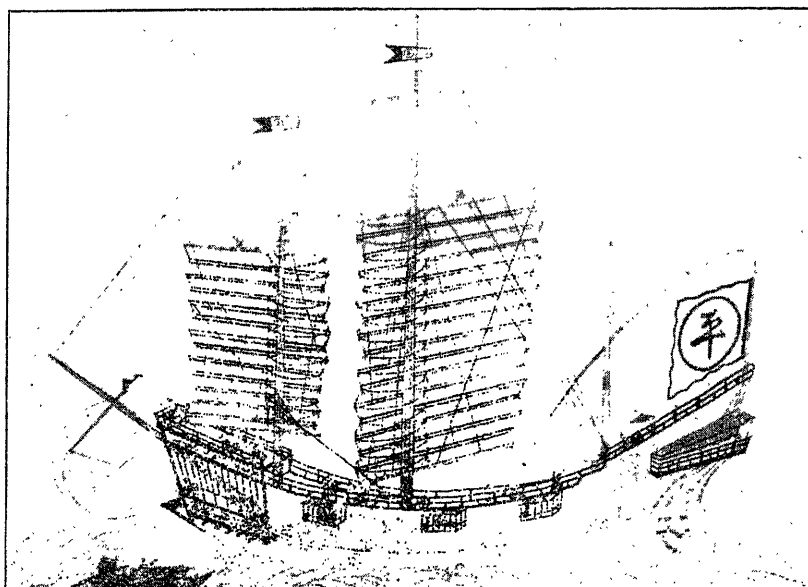


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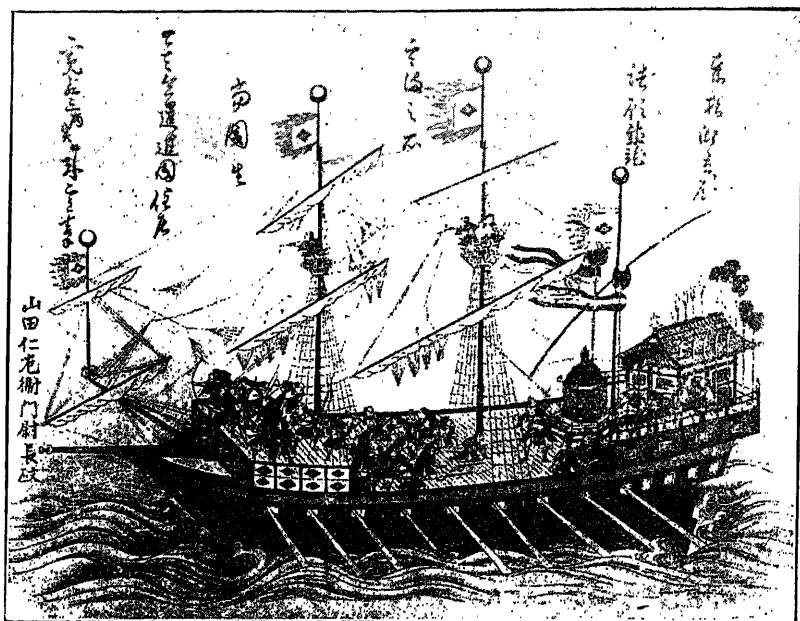


Fig. 13.

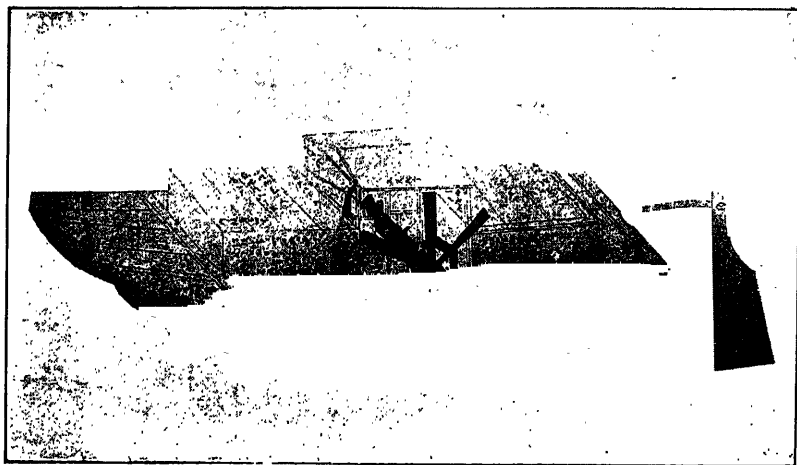


Fig. 14.

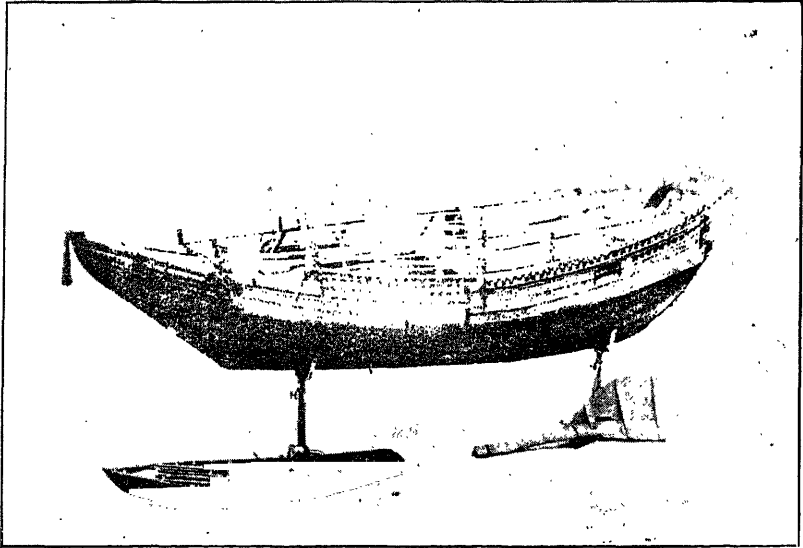


Fig. 15.

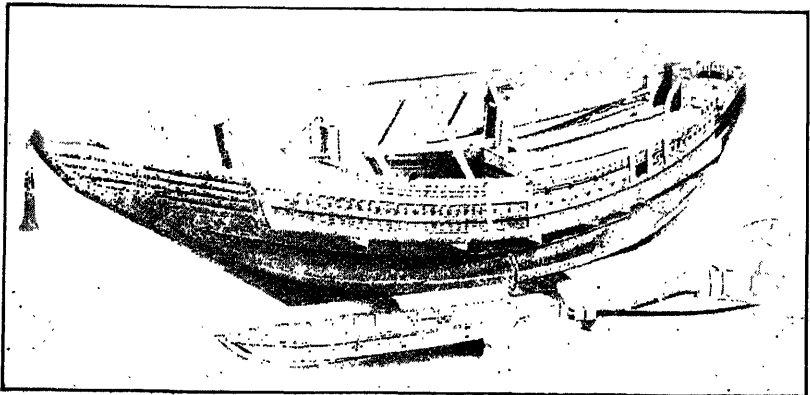


Fig. 16.

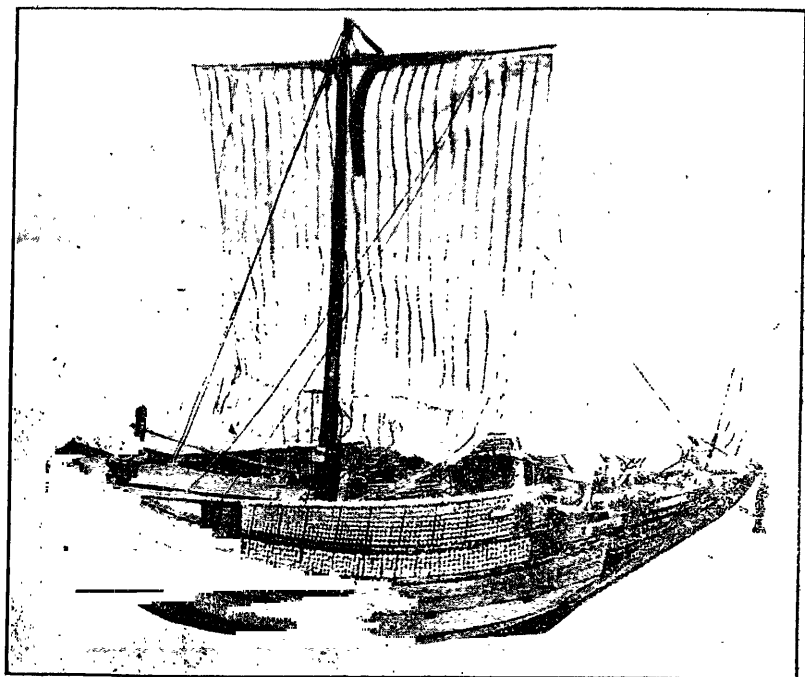


Fig. 17.

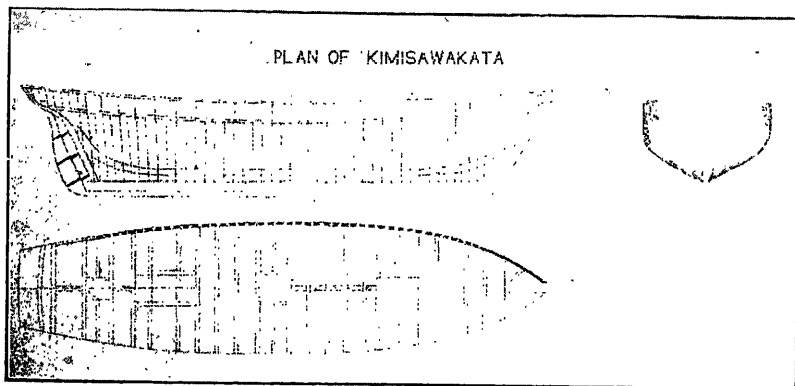


Fig. 18.

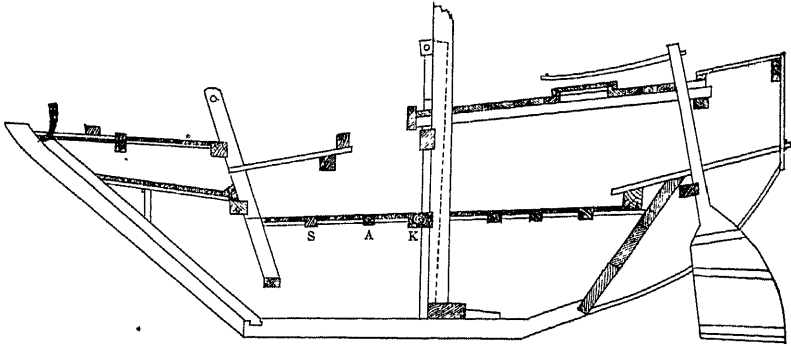


Fig. 19.

MIDSHIP SECT'N.

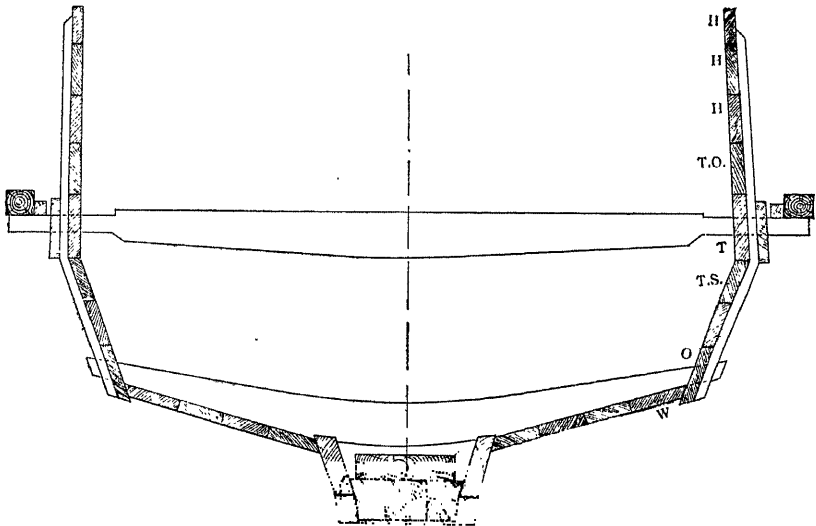


Fig. 20.

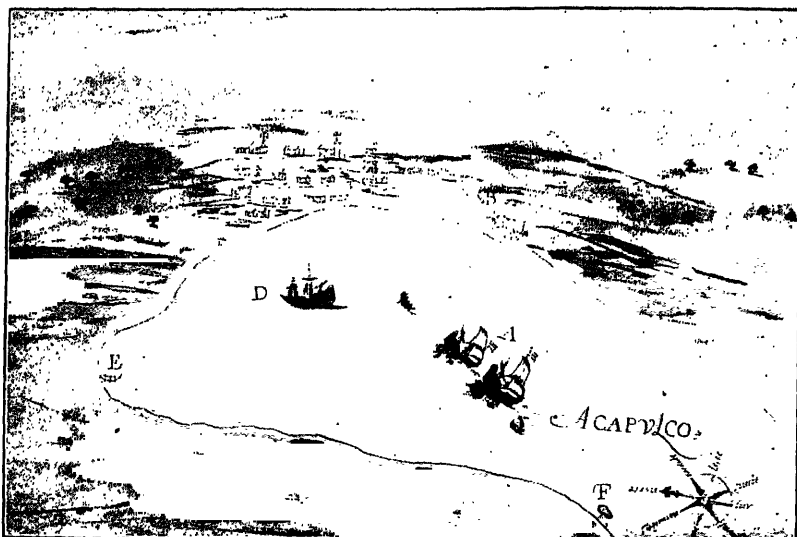
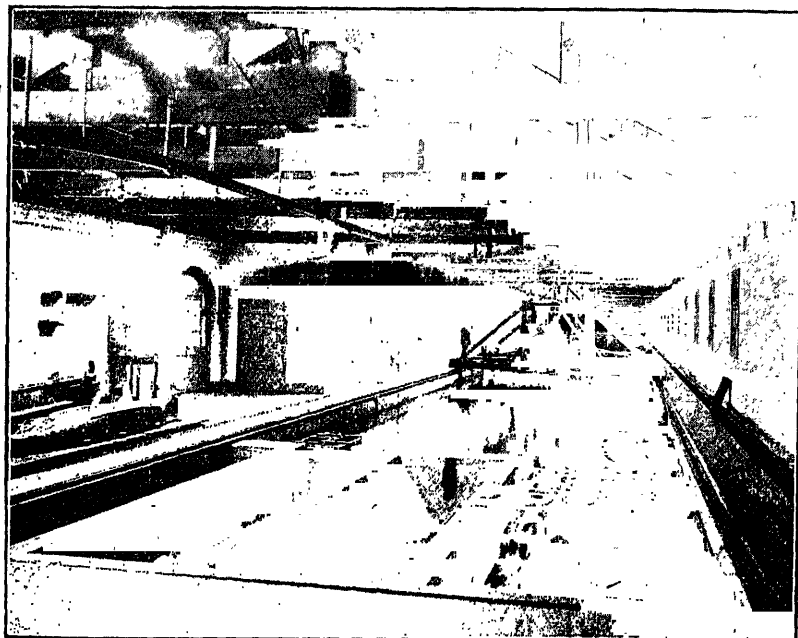


Fig. 21.



Meat 身

Works 身行

1. Not-killing (不殺生戒)
2. Not-stealing (不偷盜戒)
3. Not-committing adultery (不邪淫戒)

Mouth 口

Words 口行

4. Not-lying (不妄語戒)
5. Not-exaggerating (不綺語戒)
6. Not-slandering (不惡口戒)
7. Not-double-tongued (不兩舌戒)

Mind 意

Wishes 意行

8. Not-coveting (不貪欲戒)
9. Not-being angry (不瞋恚戒)
10. Not-heretical (不邪見戒)

THE TEN BUDDHISTIC VIRTUES.

Translated by REV. G. W. BOULDIN.

SERMON VIII. ON NOT COVETING. (FU-DON-YOKU-KAI

不貪欲戒)*.

Preached by Jiun of Katsuragi April 4, 1774.

The eighth commandment also, which is against coveting, must be kept. He who keeps this commandment has peace both by night and by day, when he is in the house and when he is out for exercise. He will have good health and long life, and even though living alone he will have no sadness. Though he mingle with men no harm shall befall him. He will enter the Holy Way.

These three sins of the heart (covetousness, anger, heresy) are called three roots, three sources of corruption (poison). They are also called three ways. For this reason these three were included in the ten commandments. In ancient times it was said that being contaminated by the world was covetousness; that to lose the temper was to break the commandment against being angry; to drift about was foolish; and to hold wrong views and oppose the truth was heresy. It is also heresy to desire anything from a bad motive. The meaning of covetousness here is to desire with a heart corrupted by the world. To know that the world is vanity and not desire it: this is this commandment. The Law consists in following the Way free from covetousness.

In the world there are unenlightened persons (*bonpu* 凡夫). This cannot be denied. Again there are saints in the world. This also cannot be denied. The unenlightened (sinners) are those who covet. The covetous are totally depraved (*maru-gokashu-bonpu* 丸ごかし凡夫). The saints are those who are

* Sermons IV-VII were published in Vol. XII, Part 2.

free from covetousness. The commandment has a place in the heart of the totally sanctified. The people of the present time—with their five-foot bodies—even though they wear no glittering collars nor decorations nor amulets, and are just plain people, if they do not covet, they are saints. On the other hand, even if one has become a priest and wears the sacred garments and handles the sacred vessels, if he has covetousness in his heart he is the lowest of sinners. In the teaching of Buddha it is said that if the heart is in bondage to evil desire it is not fit to wear the "kesa" (scarf). This bondage (*kesshi* 結使) is the result of such sins as covetousness, for such sins bind the heart. The reason why covetousness is called a heart of sin is that covetousness is always accompanied by pain. Where there is desire (*yoku* 欲) there is always pain. Covetousness brings pain to body and mind, and he who is unsettled day and night is indeed a wretched sinner. In the Analects Confucius said "I have never seen a really strong man (*gōsha* 剛者)." One of his disciples said "Shintō is a strong man," but Confucius replied "Shintō has desire;—how can he have strength!" And so it is. If there is desire the brave man loses his bravery and the wise man loses his wisdom. The title of strong man is not permitted in this world. According to Buddhism the name sinner (*bonpu*) is given to men. In one of the sacred books it is said that covetousness is a root of all evils (*ku* 苦). If one look at colors with a covetous heart all the five colors are evil (pain, *ku* 苦). If one listen with a covetous heart all the five sounds are evil. If one harbors covetousness the senses of smell, taste and touch all become evils. With covetousness there is pain in male and female, large and small. Gold, silver and treasures, income and position, all things become evils. All time and all space are filled with sinners. The reason we call a man who is free from covetousness a saint is that in India a priest is called Ariya. This translated into Chinese becomes saint (*shōja* 聖者). One who has repented (*teki tai shōhon* 敵對正翻) has taken leave of pain. And he who has got rid of all pain caused by

VIEW OF
MAN: All are
sinners by na-
ture. One,
by effort have
become saints.
Only Shaka
without effort.
Desire is root
of all evil. 2.

covetousness is a saint. If a man keep this commandment all the colors give him pleasure. The wind in the pines, the sound of running water, and the music of all instruments give pleasure to the ear. All odors, good and bad, bring pleasure to the nose. All tastes, bitter, sweet, sour and salt are pleasing to the tongue. All temperatures, hot and cold, warm and cool give comfort to the body. All good and evil, profit and loss rejoice the heart. The habitation of the saint fills all time and all space. If this commandment is kept for one day, that day the man is a saint. If it is kept for three days, those three days he is a saint in heart and act. If he keep it all his life he is a saint all his life in heart and act. If he keep it forever he is a saint forever. In the Buddhist commandments there are distinctions of rank, and a man who has just entered the Way is called "Ubasoku" (*upsaku*). A woman of the same class is called "Ubai." These keep the five commandments. Among these five is one against drinking *sake*, but this one is not among the ten commandments. Why? These ten virtues are for both worlds, the lower and the higher, and therefore the commandment against *sake* is not included among them. The man who has just entered the Way follows the sinless way for a little distance. Since all sorts of sins arise from *sake* it must be prohibited. The saint takes part in ceremonies and on occasion drinks wine. But he uses it not to excess. If he goes to excess and abuses the ceremony he also violates the commandment against coveting. In the secular teaching U disliked sweet wine and withdrew from Giteki. In the book called *Shukō* (against *sake*) it is said "Heaven has blessed my people but they have declined. And it is the fault of wine. Countries great and small are destroyed by drink." In a chapter of poems it is said "In the beginning the guest behaves with dignity, and if he stops in time he does not become intoxicated, but if he drinks to intoxication he behaves improperly." Confucius says "There is no fixed limit to the amount of wine one may drink, but each one must refrain from drinking to excess." In a secular book it is

These ten
commandments
are for the two
worlds, all
men.

said that this commandment is contained in the heart of every gentleman. In the Sacred Argument there are recorded thirty-five or thirty-six mistakes as to wine. Laymen should observe the main points at all times. In the Commandments Buddha permitted Prince Gita to drink wine.

VIEW OF
NATURE: Not
covetous.

According to this correct law nature is free from covetousness. When the sun reaches the zenith it begins to go down. The moon, also, when it is full begins to wane. Everything declines after reaching its climax. When a flower is beautiful it does not produce fine fruit (e. g. the cherry). Beasts that have horns have no tusks with which to fight. Countries where gems are abundant are lacking in the five cereals and clothing. In cold countries storms are few. This commandment exists in each individual since each person is born alone and not whole families at once. We are not born with food and clothes and toys. Each one dies by himself. He does not take family and servants with him. Neither does he take food, clothes and toys. This is interesting to ponder. The rich die young, while the poor usually have large numbers of children. Those who are very busy wear out quickly. Much anxiety is a burden to the heart. Those who love luxury often destroy their houses. Those who live a simple life (kotan 枯淡) usually live long.

But to say that each person is born alone and dies alone does not mean that human life is mean like that of the beast. In the world of humanity there are various degrees of happiness, but this commandment applies to all alike. Even princes (*senjō* 千乘) enter the world and depart from it one by one. That is the essence of this commandment, Kings (*banjō* 萬乘) enter and leave the world singly. That is the substance of this commandment. Even a rich child brings not a *sen* into the world, nor carries a *sen* out of it. This is the essence of this commandment. Even a mighty man of valor has no power in his birth nor in his death. This is this commandment in a word. Even a sage knows nothing of his own birth and death. This is the essence of this commandment. Even though one live a simple life he is

not necessarily hard-hearted (*kenrin* 慳吝). Hard-heartedness goes with covetousness. The miser decreases his own happiness. His enemies block his way to success. In a word, those who keep this commandment are in accord with nature. If heaven give ten thousand chariots we do not refuse them, but we take not one tree nor one sprig of grass without heaven's permission. We give as heaven gives to us. The ruler has mercy on all men. He rules according to the ruling of heaven. He leaves gems in the mountains and the seas and distributes treasures throughout his realm. He does not hand out titles and honors recklessly. Money passes without distinction among high and low. There is no profit in the ways of a spend-thrift. We should strive to make our wants fewer and fewer. If we eat when we are hungry everything tastes good. If we sleep when we are tired the bed is always comfortable. Luxurious notions spoil the spirit. We should always cultivate simplicity. We should dispense with ornamentation in vessels and clothing. In speech we should avoid craftiness and speak frankly. In our actions let us avoid excess and cleave to simplicity. Let us be content with our rank and with what wealth fate has given us. There are pleasures of the four seasons and of the day and night. On clear nights we can see either the moon or multitudes of stars. Gems of gold and silver are not to be compared to the grandeur of such a scene. We can see the haze (gossamer?) floating in the air (in the spring), and the light fog embracing the woods (in the autumn). Splendid garments are not to be compared to such a scene. It is a pleasant thing to make this commandment our guide. This is the teaching of all the ancient sages and teachers. In the *Shikyō* in the chapter on *Tōfū* it says, "Do not run riot after pleasure." Good men are always temperate. In the *Secular Law* it is said that while it is right to love pleasure it is foolish to waste time seeking it. The more one follows music and dancing, tableaux, and all sorts of games, the more he will come to like them, and the more skilful he will become. This is called excess. When a taste is cultivated and

skill is attained, one cannot stop and he will transgress the moral law. In the *Ekikyō* it is said that the way of heaven is to take from the abundance in one place to make up what is lacking in another place. The way of earth is the same. The "Man's Path" hates abundance and loves scarcity. The way of heaven, of earth, of gods, and of men, sounds like four ways; but in reality this commandment when in heaven becomes the way of heaven, when on earth it becomes the way of earth, when among the gods it becomes the way of the gods, and when among men it becomes the way of men. In the *Shokyō* (Confucian book) it is said that in the home a man must not go to excess with women, and that outside he must not go to excess in the chase. Men and women ought to marry, and men must take part in shooting exercises, but excess is a fault. Some very foolish people say that if they do not hunt the boar the beasts will become a menace to men, and that if they do not fish the sea will get so full of fish that the boats cannot go. This is not true. An ancient word says that if excessive taxes are collected the fish at *Tōrai* will all be destroyed. At *Gōho* if men are greedy (covetous) of pearls the pearls will all disappear. By study men cannot understand the heavenly law of reproduction. According to the *Shiki* (史記) King Red of the *Shū* dynasty loved gain. At that time *Zeihaku* cautioned the king saying to him that while there are many sources of income the sources may be cut off by receiving to excess. Again it is the business of the king to see that wealth is properly distributed, and to help all his subjects get what they need. If he be covetous he can't tell when his subjects will come to hate him and his income fail entirely. *Kishi* bewailed the fact that king *Chū* made chopsticks of ivory. *Mencius*, seeing *Kei* king of *Ryō*, and hearing him complaining about his income, told him he should not talk about such things. According to the *Saden* in the twenty-fourth year of *Sōkō*, *Gyoson* the prime minister of *Ro* said to the king: "Economy is a small virtue, but luxury (*ogori*) is a great sin." According

to the Analects Kikoshi was troubled about the existence of so many burglars. He asked Confucius about it. Confucius said "If you really hate burglary the burglars will stop even though you give them a reward (instead of punishment)."

Laotse said that if kings do not covet treasures that are not to be had the people will not steal. If the people do not see something to covet they will not covet. The Shūsho says that if people do not desire that which they have not and despise the common things, they will be satisfied with what they have and buy native animals and products (instead of seeking for imported ones). If we do not covet things from foreign lands the peoples of those lands will be at peace with us. These are all proverbs that have come down from ancient times, and they illustrate this commandment.

Peace,

Again Laotse said "A beautiful thing is not to be congratulated on its beauty. It is this way : for a long, long time beautiful things have hindered religion (the Way) and corrupted morals." Beauty itself is a gift of heaven. Why then, is it an instrument of unhappiness? Think carefully about this. When a man looks upon beauty it stirs up covetousness in him. And when he possesses it it causes miserliness. Carried further it produces licentiousness and pride. When it is ripe it makes the heart riotous. It destroys the body and throws the country into confusion. In a word, beauty is the entering wedge of sorrow and trouble. It is only those who have good self-control that bring beauty to perfection. To give a few examples :—if one loves flowers let him admire the plums blooming in the midst of the snow. It is all right to plant cherries in the yard or go to see them on the mountain. It is not necessary to dig up and cast away the beautiful flowers that have been in the yard from of old. It is permissible to regret the lateness of flowers in a cold spring, or the falling of leaves caused by a sudden wind. So also is the admiration of artis's permissible. But to spend wealth and labor in bringing trees from another place, especially if it becomes a mania, is a root of trouble. Such cases as that

of Yōdai of Zui who had flowers and leaves made of colored silk and put them on the trees in fall and winter, and changed them when the color faded; or that of Tō'konkō of Sei who made lotus blossoms of gold and let the queen Hanki walk on them;—such things as these destroy a country.

It is true also of the human face. In the time of Shūnjū' Kōhoka was destroyed on account of his wife's beauty. Such things are common in all countries. With both men and women, to be more handsome than the average is to invite trouble. This does not mean that beautiful members of the family are to be cast out. There is a way in such a case. As a general principle, if one is cautious he will not depart from the way of heaven and of man. If one's figure is superior to that of other people it is necessary to be cautious. Both the dignity of man and the beauty of woman are the gifts of heaven, and if they are used with caution the law of heaven is fulfilled and popularity is enjoyed. One should perfect this gift. But if it is used wrongly it becomes a root of trouble and its possessor is in more danger than the ordinary man. It is the same with genius; it also is the gift of heaven. But this also is an entering wedge for all sorts of sorrow and trouble. But this is not saying that anyone should throw away such a gift. Rather, one should learn how to use it. To mention a notable case: Gankwai, a disciple of Confucius, died an early and unhappy death (of leprosy). It cannot be said that this was the will of heaven. Again, Shirisujin did not live out his allotted time. Kutsugen left the country So and sank in the sea of Bekira. Yōshū and Neikō did not die a natural death. Ōbotsu and Riga are examples of those whose lives were short. Many of the poets and literary men were expelled from their countries. It is an interesting fact that men of genius are all poor.

All gems and precious stones come under this head. But this does not mean that ancient family heirlooms must be thrown away. If such things are possessed they must be kept. In the case of Benkwa, he was punished for having a famous gem.

The world considers a man happy who possesses such a treasure, but when one has such luck for the first time, if he is not a man of character, it will bring him trouble. In general it is better not to prize too highly things that are hard to get. Gukō, by coveting gems and horses of other countries destroyed his own country. One should be careful how he uses gems that come to him accidentally. Many men lose their lives on account of gold, silver and all kinds of treasures and beautiful things. From ancient times to the present it has always been so.

It is the same with birds and animals. The tiger is killed for his hide and the elephant for his tusks. The parrot, because he can talk like a person is put into a cage. The kingfisher is killed for his beautiful feathers. In every case beauty is a cause of trouble. We do not find fault with the skin of the tiger, the tusk of the elephant, nor the feathers of the kingfisher. This simply emphasizes the necessity of observing the moral law.

Mencius says, "Greatness is very similar to littleness, fulness to emptiness, straightness to crookedness, to be skilful is very similar to being unskilful, and great eloquence is very similar to stammering. When the world is at peace horses can be dispensed with, but when the times are troublous army horses are in demand. There is no sin greater than greed (*yoku*), and there is no such sorrow as the absence of contentment. There is no fault like the desire to receive. To know contentment is to have contentment always." That is the essence of this commandment. In the Analects one says, "I have no fault to find with U. He does not wear fine clothes; only his hat is embroidered. He does not bother about his palace, but sees that the farms are in good condition." This is the leaning of this commandment. Truly Laotse is not different from a Buddhist. He is not a heretic. On the whole it is true to say that all who have been in the world are included in these ten commandments. Laotse had a great deal to say about the Way of Heaven but very little to say about Man's Path. The Analects on the other hand say a great deal about Man's Path

Laotse is not
a heretic.

and very little about the Way of Heaven. In this world wherever the Way of Heaven is the Man's Path is also, and where Man's Path is perfected the Way of Heaven is fulfilled. If we examine these (teachings) we find them to be nearly the same as the ten commandments. This way is sometimes revealed and sometimes hidden. Even the eastern and western barbarians are included under the law. He who as a private citizen keeps this way will dwell in safety, and he who rules according to it will influence all ages. He who follows Laotse will naturally bring peace on the earth. He who misuses it will d'scard all manners like a prodigal. He will fall as did Shinshi and Kanpishi. In extreme cases he will follow the example of Chōkaku and Rinreiso. To him who follows Confucius all the world is as one house. If one misuses his teachings the way of morals (*reikyō* 禮教) is blocked and the country is thrown into confusion. If one errs he will follow in the way of Kenbun-kun and Hōkōju of Min. Or he may fall completely as did Wōmō of Kan and Wōanseki of Sō. Such persons depart from the way of Confucius and Laotse.

When Confucius read the Eki, the chapter on the symbol of Kwa, he sighed. Shikō asked him why he sighed and Confucius answered, "He who willingly loses will gain thereby" (*micukara son-suru mono wa masu*). And "He who would gain shall lose. This is the reason I sigh". When one sees a sign of loss he must suppress his anger and subdue covetousness. He who is careless about these things will have trouble, and his country will have trouble. When one sees a sign of gain he must use it to do good. If he recognizes his mistake he must correct it. If one is careless about this it will bring sorrow both to him and to his country. Sometimes one receives wealth without any merit on his part. Another of small virtue receives a high place, while another has riches thrust upon him suddenly. Some receive honor beyond their merit. The wise must be careful about these things. Such ill-gotten gain and honor will shorten the life of the receiver or take away some of his family.

Such gains always carry hidden sorrows and such honors bring reproach. But if one is too careful that will bring trouble. But this trouble is a root of happiness. If one is too kind he will be abused for it. But this abuse is the basis of real popularity. Foolish people grieve when they have trouble. If this grief continues the devils take advantage of it and the sorrow is continued. Alas! he loses his luck! When one is abused he is likely to get angry. If he gives place to anger this becomes an opportunity for the devils and they continue to be enemies for generations. Alas! the popularity is lost! If we look at it straight the book Eki is an embodiment of the ten virtues.

Laotse says, "He who is contented is rich" (*taru koto wa shiru mono wa tonu*). Buddha also said, "The man who is contented, though he be poor, yet is rich. The discontented man, though he be in paradise, yet is not happy." On this point we must not distinguish between canonical and extracanonical writings. Laotse says, "The male protects the female, though he knows he is a male, and they become seed on the earth. Becoming seed they lose not their usual virtue. They become as children and though they be white (holy?), behave as though they were black. They become models and do not forsake words. Those who knew glory came down to earth and took shame upon themselves. They became the valleys (the low places) of earth. The usual virtue is sufficient." These also are interesting teachings.

When Buddha was in the world King Hashinoku went to Seitarin, and when he had reached the dismounting place he dismounted from his elephant and paid his respects to Buddha. When Buddha saw that the king was panting, he asked, "Why is the great king breathing so rapidly?" The king answered, "I am so fat it is difficult for me to walk." Buddha scolded him for eating so much and explained the Ge (poem at the end of a Sutra). "A man must spend time in meditation, so it is necessary to avoid over-eating. The slender body is free from ills, and good digestion makes long life," said Buddha. Sometime King Hashinoku read the poem and commanded his chap-

Simple Living.

lain (Baramon) to stand by him every time he ate and read that poem to him. These are small matters but they should be studied in connection with the great ones. According to the Tsugan (history) in the time of Taishō in Chōshū a lady in waiting called on King Einai-kōshū and his queen and said to the king, "You have been reigning a long time, could we not cover the base of your palanquin with gold?" The king laughing said, "I am here simply to protect the treasures of the realm; shall I spend them foolishly?" According to the Shiki (history) in the time of Kōbuntei the king had reigned twenty-three years and had not increased his palace nor his grounds, his horses, carriages or clothing. Then he decided to build a watch-tower. He called a carpenter and had an estimate made of the cost. It would cost one hundred pieces of gold. The king said "One hundred pieces of gold is the wealth of ten families of the middle class. I succeeded to this palace after others had been here and I have been anxious not to bring shame to the palace. Shall I do this by building a tower?" This is the attitude of a great-hearted king.

To give some examples from among women:—according to the Saden the wife of Yōzetsushi of Shin was called Yōshukūki. Her son called Shukushō was about to take to wife the daughter of Shinkō Fushin. His mother said, "I have heard that people who have great happiness also have great sorrow, and that people who have great beauty also have great faults. If the beauty impresses others, and if there is not virtue with it, it will surely bring sorrow." According to the Shiki, at the end of Jin soldiers set up Jinei to be king. Ei asked his mother for advice. His mother answered that she had come into his family (by marriage) and that she had never heard that the family had produced any great men. And she added, "If you should suddenly get such a great name it would not be well." So if we examine carefully we find that this commandment against covetousness can be found even in the words of common people and women.

Success and failure can easily be distinguished. Only, he who is dominated by self cannot see clearly. Thus King Ketsu of the Ka dynasty, Chū of the In dynasty, Yū and Rei of the Shū dynasty, and Tōkonkō of Rokuchō, and Gōshu of Chin had less wisdom than the lady Yōshukuki and the mother of Jinei. As a rule the ancient nobles, thanks to the ten commandments, were not excessively covetousness and did not live in luxury. On the other hand the poor, as a result of their bad lives in the past (karma) are full of covetousness and a desire for splendor.

When nobles fall a prey to covetousness it is usually because of base and flattering underlings. But whenever a desire for more than is just springs up in the heart it is an ill omen. And if the man carries out his desire it is a transgression of this commandment. If it increases it will destroy the man and break up the country. If it is not nipped in the bud the man cannot be saved from it. There is an attitude of heart which is proper for kings, another that is becoming in ministers, and another that is suitable to retainers. But for a king to think as his subjects do, for ministers to think as do retainers, for the low to have the minds of the high, for the rich to think as the poor and the poor as the rich, for statesmen to wish to retire and for priests to desire fame; all these are violations of this commandment. To give an example, Shikwō of Jin annexed six countries: this is the heart of a great hero king. It was not wrong. But later on he sought the power of miracle working (*senjutsu* 仙術) and tried to find a medicine to prevent old age and death. This was wrong. Usually the rising of such thoughts is a prophecy of early death. It is not strange when a certain type of man forsakes his family, wears clothes of grass, eats wood and tries to find the way of the saint, (*sendō* 仙道). This is high aspiration. But for a man to seek for long life together with a gorgeous palace and beautiful women is the height of foolishness. King Bu of Kan and Gensō of To belong to this class. Even worse than these were Busō of Tō, Dōkun of Sō and others. They were a laughing stock among men. In the Buddhist Law

Ethical ideas.

it is like Daibadatta. Buddha despised honors and thought not of himself. Daibadatta said "Shaka is the son of Prince Jōbon; I am the son of Prince Kokubon. Shaka was born April 8; I was born April 7. Shaka has thirty-two points of comeliness (32 Sō 相). Shaka attained to six degrees of miracle working; I attained to five. How much difference is there? But when the name of Shaka is heard heaven and earth worship and serve him. The multitudes obey his words. But they look upon me as grass. They don't even write down the things I say and teach. It is like the moon disappearing before the sun. Because of the presence of Shaka in the world I have lost name and fortune." After that he harboured a desire to kill Shaka and himself lost his life on account of it. This Daibadatta was the incarnation of a great *bosatsu* and the incarnation being for the benefit of multitudes in the latter days (*marsei*) he should have carefully observed the Way of heaven and of men, and should have taken heed to the Buddhist Law.

There have been many others also who have been destroyed by having wrong thoughts as to their position in the world. All such rebels as Go, Ōbi and Ōmō in the Kan era; Anrokuzan and Shishimei of Tō; Shingō of Min and so on are all known to men. If a man would keep his life there is no better way than to be temperate and keep this commandment. If anyone would live long let him curb his desire and keep this commandment. We mentioned before the Prince of Jo who saw the sword of Go and coveted it. Such things are a portent that death is nigh. Everyone knows it is wrong to covet a sword worn by another man. Even the king of a small country must not have such thoughts. When one has such thoughts it is well to stop and consider whether they are good or bad. If one honestly seeks the Great Way that is an exception, but anything that savors of selfishness must be quickly put down. The way to put it down is shown in this commandment against covetousness.

Again, if one goes beyond what is proper in speech he

breaks this commandment. And if he carries it too far it will destroy him and his house. According to the Saden Confucius died. Aikō of Ro wrote the following memorial to him: "Confucius is dead, I alone am left." This "I alone" (*yo ichi nin*), according to usage in China is used by emperors only, and others do not dare to use it. Shikō seeing this said to the king "You will not die in your own country. You could not use him (Confucius) when he was living, how can you say this about him when he is dead? It is not proper (*rei*). This 'Alone' is not the word. You have lost the two together (Confucius and etiquette)." And it really came to pass afterwards, it is said, that this Aikō fled his country.

To go to excess in conduct is also a violation of this commandment. If it increases it will destroy the body and break up the house. This also is in the Saden. Shishin of Tei was rich and proud. He was in favor with the king. He took care of the imperial chariots and robes. The people hated him and slew him. Shishi the son of Shisan said that the men who do not mind the business of their office seldom continue long in office. According to Mencius the Count of Katsu went hunting. His son went and took food with him but the count killed him and took the food for himself. On this account the punishment by To began from Katsu. The food of the common people is not suitable for the mouth of a king, but this trouble arose because of the king's jesting and his proud heart. Not to make light of common people and children is the spirit of the Ten Virtues. According to the Saden Ikō of Sei stole the wife of Yōshoku. He finally lost his life on account of this. He knew it was wrong to take a man's wife but he did it because he despised the servant class. It is the spirit of the Ten Virtues not to fail to be careful even toward servants. This commandment is the Way; it must be kept by all the world. If one goes too far even in one thought and gives place to covetousness he sins against his heart, against the world, against human morals, against the Way of Heaven, and against the Unchangeable Law.

If one goes to excess in words he sins against his heart, the world, morality, the heavenly way, and the Unchangeable Law. If one goes to excess in act he sins against his heart, the world, morality, the heavenly way, and the Unchangeable Law. If one does not give attention to this in the beginning it will soon be too late to be saved. To keep on in the usual way (the old paths) and not go to excess is a very easy road to travel, but the virtue thereof is great. It is the way of heaven and earth, the heart of all things, the great Unchangeable Way. Observe how the sun, moon and stars keep to their regular paths. If they become irregular it is an ill omen. Note the regularity of the four seasons. If they become irregular it is a sign of approaching trouble. Note the regularity of the mountains and seas. If the mountains crumble and the seas dry up it is an ill omen. Notice the regularity of all things. From ancient times it has been said that red or blue snow is an ill omen. For a hen to crow or for a cock to crow early in the night is a bad sign. When the Gen dynasty fell it is said that a cuckoo came into the city and cried, and a fox came out of the palace. If we think about it we find this true of all things.

We must clothe the body, but we must know when to stop and if the body is becomingly clothed it is sufficient. We don't need to encourage ourselves to desire so many garments. And it is out of the question to consider mere beauty. In the Shamon-Hō (priests' code) there is a rule for cutting, dyeing, etc. King Chū of In wore pearls and gems; this was the height of foolishness.

The mouth is to eat with, but there is a limit and we should not seek for many delicacies. If things are very tasty we should decrease the amount by one third. In the Shamon-(Hō) there are directions for the moderate-eating-ceremony and for bathing. The foreign custom of eating the six domestic animals (horse, cow, fox, dog, pig and chicken) is not in harmony with the Ten Virtues. King Hansoku ate human flesh. Ekiga boiled his son which was a terrible thing.

The eyes are to see with, but we know that to look at many bright colors injures the sight. We should not seek to see many lovely colors. If the colors are very pleasing to the eyes we must learn self-control. According to the Shamon we should not desire vessels of gold and silver nor decorated vessels. It is like this;—Prince Tōkon decorated his garden with five-colored stones. And Wōin, lord of Shoku made a mountain of fine silk and held a banquet on top of it. Such things are the limit of folly.

These ears are to hear with, but a multiplicity of sounds injures the hearing. We should not go to excess in seeking to hear good music. If the sounds are very pleasing to the ear we must know how to practice moderation. In a secular book it is said that we should avoid vulgar and licentious music. In the Shamon it is said that we should keep away from dancing and the music that accompanies it.

This nose is for smelling odors. But it must not seek for an abundance of good odors. The nose is a more humble (stupid) member than the eye or the ear and the danger is less, but still it is necessary to be careful. In the Shamon it is forbidden to use perfumes and odoriferous oil on the body. It is like this;—in the time of Gensō of the Tō dynasty the five sects (of the Zen-Shū) went out to perform religious exercises and the odors were smelt many miles away. This was disgraceful.

In the places where we live we should reduce the number of utensils and ornaments as much as possible. In building godowns and palaces we should love the ancient custom. According to the Rongo in ancient times a man of Rō was about to build a godown (*chōfu* 長府). Binshiken seeing what he was about to do said "Are you going to build it according to ancient custom? There is no need to introduce a new style. "In the Shomon-hō it is said that for a man to have one bowl and dwell under a tree or on a rock is sufficient." If a man receive what is laid up for him and eat it it will drive away trouble." One in ancient times said that if a man decreases the

amount of rice he possesses he will escape trouble (he will not have to feed others!) This is the meaning;—each one has his own rank. If one despise those of lower rank than himself let him know that he will have trouble. When the world is in confusion one should keep company with the valiant and meritorious and thus stir up his loyalty. In times of peace one should honor the virtuous and observe the customs of the country. According to the Shamôn-hô there have been many sages who have laid aside their rank and lived like the common people. But they keep their treasures simply because they have them. If they use them recklessly they lose their virtue. The treasures are purposely laid up for the people. Tools are laid up for the country. Castles, bridges, cities, shrines and temples are made beautiful in order to enhance the splendor of the country. According to the Shamôn-hô all wealth exists in the Three Treasures (*Bup-Pô-Sô* 佛法僧). The meaning is that no one lays by for himself.

Since this majestic power exists it is used to produce obedience in others. But when pride arises there is trouble. When the face wears a peaceful expression its majesty is inexhaustible. When the voice is peaceful there is no lack of majesty. When deeds are humble majesty never fails. To subdue all countries a superabundance of majesty is not needed. Majesty on the one hand brings foreign countries into subjection, and on the other hand approaches the virtue of widows and widowers. According to the Shamôn-hô in Yui-kyo-kyo a man (a priest) is able to get his living by taking his bowl and begging, and in this way he is able to practice meditation. He who keeps this commandment well will not expect perfect ease in his home, and when there is sickness he will not expect the doctor to produce perfect health. Neither will he expect perfect pleasure from social intercourse. In using his retainers he will have each one do that which comes easiest to him. In using vessels he will use each one only at the proper time. He will not make his servants work too hard. In war he will not demand complete victory.

In destroying his enemies he will not kill distant relatives. When he reads a book he will not demand a complete interpretation. He will not go to the limit of his powers in anything. He will not seek the greatest fame nor the greatest merit. In nothing will he lose this cautiousness (*mamori*). In teaching ordinary pupils and in saving (*do* 度 *suru*) young priests he will do it by making this commandment fundamental. If we look with honest (pantheistic?) eyes, there is not one thing in all the world that should be thrown away. In this spirit Giba Dōji used grass and trees, bricks and stones for medicine. There is not one thing (*ichi-hō* 一法) in the world that should be taken away. To begin with these highest up, it is a defect in the most beautiful person to strive for the finest fruit. To take those lower down, saving the masses of men is just like a grandmother who chews the food and gives it to the child. But fundamentally there is no such thing as masses of men. If one sees masses of men that need to be saved he is looking through fleshly eyes (*ai-ken* 愛見).

Abstemiousness.

In the heart of the sinner there is a legion of (embryonic) *bosatsu*, which give rise to conversion, then produce the works of a bodhisatva, and finally lead on to the rank of the highest bodhisatva. In the ten-sided world there is not one thing that can be grasped. If one sees a way (*bodai* 菩提) that he thinks ought to be sought he is looking with fleshly (*ai-ken*) eyes. In one of the Sutras it is said that to put far away all inverted dreams and thoughts, this is the final Nirvana. In the Ron it is said that one places an object before the eye and this is called consciousness (*yui-shiki*), but since such a one obtains the object it is not really consciousness. So then one must not seek the Law by compulsion. If one hates sin and loves righteousness, he is tossed about between love and hate. If a man partly leaves the darkness and partly walks in the Middle Way, this man has halted on the stairs, and cannot be said to have satisfied this commandment. In the Kegon it is said that if one carelessly divide men he will call some Buddhists and some worldlings.

But if he understands the reality he will see that there is neither Buddhist nor worldling. This Reality is really karma. Buddha-hood and reality are not personal (*ichi-butsu-chin-chō-rei* 一物鎮長靈), but neither are they absolute emptiness. This karma is direct Reality. The sinner's true self does not change. The karma reveals the form of the phenomenon in a mysterious way. If one follows the current of karma and does not stop the phenomenon of men floating and sinking continues forever. But if one get at the origin of things no matter where he is, that is a place of salvation. And it is always so even at the end of the end. If the body of Buddha is revealed this Buddha-body is the Great Nirvana, the place of salvation (*gedatsu daikai* 解脫大海). If the body of a bodhisatva is revealed this is the Great Nirvana, the place of salvation. If the angels (*sho-ten no mi* 諸天の身) are revealed there is the Great Nirvana, the place of salvation. If human bodies are revealed there is the Great Nirvana, the place of salvation. If demons and animals are revealed there is the Great Nirvana, the place of salvation. If the hungry devils of hell are revealed there is the Great Nirvana, the place of salvation. If one wishes to discard these nine stages of wandering and enter the Buddha-enlightened-Way, it is just as if he discarded the shadow of the one and took the shadow of the other. Really it is not to be taken or discarded. It is neither to be hated nor sought. Always and everywhere it is simply a matter of keeping this commandment against covetousness. In phenomena one reaches reality. In Reality one reaches phenomena. In harmony with Reality one stirs up great aspirations. All time is the home of bodhisatvas, works, and aspirations, and so is all space. These works and aspirations are in the country and mix with the people. If all men praise me it makes no difference to me, but is simply praise on the part of him who praises. If all men hate and deride me it makes no difference to me, but is simply derision on the part of him who derides. It is neither to be received nor rejected. In this, this commandment is fulfilled. All pain and sorrow exist as do all

pleasure and happiness. But they are neither to be received nor rejected. In this, this commandment is satisfied. This law is not in me nor in the place where I am. The living world and this commandment are born and grow up together. Even though I possess the wealth of the four seas, yet is my heart in bondage to it. If I were over the peoples of the earth, yet there should be no pride in my heart. If the heart be not in bondage to these things one can use the treasures forever and not exhaust them. If the heart be not proud the throne will endure forever. Why so? It is because Reality is inexhaustible and so is the righteousness of this commandment. If the righteousness of this commandment is inexhaustible so also is the fruit of this righteousness. The fruit of righteousness helps the commandment and is always in the world. This throne and this wealth continue with the progress of the ages, just as a shadow follows its object. The commandment aids the fruit of virtue and always conforms to Reality. There is no bondage and no pride here. This is the nature of this commandment as a commandment. The virtue of this commandment increases day and night. The inhabitants of the four seas are under the ten commandments. Where these reign such things as an official introducing a reign of terror, seeking bribes and things of that sort are not even heard of. Rather we see the Government performing acts of kindness. On the mountains we see priests in deep meditation (*senjō* 禪定). Human affairs are perfect and the weather is regular. Such things as irregularity of the five stars, floods, droughts, and all calamities are not so much as heard of. Heaven and earth being orderly fields are put in order and all crops mature. In the sea pearls and gems are brought forth, and on the land a fountain of wine is discovered. Vessels and treasures and men fulfil their mission, men are well-formed, honest and beautiful, and such things as bad diseases, and influenza (*Shūrō* 醜陋) are not so much as heard of. There are no blind and deaf and bad-tempered, and such things as rebellious subjects and servants are not so much

as mentioned. There is no indifference. The sages will surely look after the future and all the gods of heaven will protect the country. This is the nature of this law against covetousness. According to the Kegon-Kyō the sin of covetousness will cause one to fall into the Three Evil Ways. This is called Unnatural Result. (*Ijukukwa* 異熟果).

If it is among men two kinds of reward will be received. One is the absence of contentment, and the other is that he shall be haunted by other desires. This is called Natural Result. (*Tō-ryū-kwa* 等流果).

In another Sutra it is said that the five cereals produce badly and the dignity of the country decreases. This is called Additional Result (*Zō-jō-kwa* 增上果).

SERMON IX. ON NOT BEING ANGRY.

(FU-SHIN-I-KAI 不瞋恚戒)

Preached Anei 3rd Year, 3rd Month, 23rd day.

(May 4, 1774.)

This commandment against being angry is not without value even for the common people, but for kings, princes and statesmen its value is great. It must be kept carefully and one must examine himself about everything. There are many evils in the world, but covetousness and anger are at the root of them all. Between these the one which most often defeats one's purposes and destroys virtue is covetousness, while that which most often throws the world into confusion and causes harm is anger. This is the relation between this commandment and the previous one. When we explain them they seem to be different, but really when a man is covetous he is also given to anger, and if he is given to anger he is also covetous. The sin is one and the same. If a man get rid of covetousness anger becomes less, and if he be free from anger his covetousness decreases. The virtue is the same. This commandment is necessary at the present time for those who would reign over men.

In a secular book a king says, "If there is sin among the people there is sin in me". Again, "If there is suspicion treat it lightly, but if virtue (merit) is suspected treat it seriously". It is better to be guilty of not enforcing the law in a single case than to kill the innocent. The words and ways of the sages are thus. For this reason the child of Confucius was not teased, and the child of Sōshi was not mistreated. When the children of a house are mistreated and abused it is a reflection on the master of the house. War is a disturbance in the world and a departure from virtue. Orderliness and meekness are best, but if soldiers give way to anger how much worse it is! Besides this there is nothing that is not destroyed by anger, if one is angry about anything it is well for him to know that it is a sign of failure. Prince Tan of En, and Kōki Keikō of Gi were always angry and this became a cause of trouble and invited their destruction. Kwakushi the wife of Kajū of Shin because of groundless jealousy killed her wet nurse and then had no way to bring up her child. There are many such cases. According to the Kegon-Kyō a bodhisatva through a single angry thought lost all the measureless virtue that he had stored up. In the Rongo it is said that on account of a moment's anger one forgets his own body and even harms his parents. To this extent he goes astray through anger. In all the Sutras there are many such cases, but to give a single example:—in the Sae-eki-ki after the death of Buddha, in the Kendara country there was a certain priest (*rakan*) accompanied by a catechist (*shami*). This priest was always engaged in meditation and at meal time when seated on the mats would receive a message from the spirit world (*ryūgū* 龍宮). The catechist doubted in his heart. He wondered where this daily food came from and hid himself under the bed to spy it out. Buddha is never absent from our thoughts and therefore there is no difference between his coming and his going. Since the priest was not yet made perfect in virtue, when he was not in meditation he was not different from an ordinary man. This day also, the priest as usual sitting on

the rope bed was in communication with the Dragon Palace. (Ryūgū 龍宮). He saw the catechist come out from under the bed and said to him "That is not where you ought to be". The Dragon King also does not like to have a sinner-priest come near him. When the catechist saw the splendor of the Dragon Palace, and the Dragon Woman, covetousness sprang up in his heart. At meal time the dragons gave to the priest sweet dew, but to the catechist they gave ordinary human food. Then the catechist became angry and expressed his desires. "The food for high and low should be the same. There should be no distinction between the virtuous and the non-virtuous. To make light of my unvirtuous state and make a distinction is hateful. Since becoming a priest, through the virtue of reading the sacred books and keeping the commandments I have become a dragon king. I will kill this dragon and seize the dragon palace". Every good desire and every bad one if made from the heart has its influence. At this time the dragon king had a headache. The priest knowing this cautioned the catechist two or three times. "If your keeping the commandment is sincere and you keep yourself from defilement you can be sanctified even now. And even though you don't attain to sanctification you will be born in heaven. The reward of heaven is above the dragons. The Dragon Palace has the awe-inspiring seven treasures. These have the virtue only of the Man-i gem. They cannot get away from the animal kingdom. And as for the dragon woman, her incarnations seem to resemble those of other heavenly women, but she was originally a serpent and is a hateful creature." The catechist grew more and more angry, would not receive the advice of the priest and asked the priest to stop abusing him. After that, once when he was reading and performing his religious exercises he saw water coming out of his feet, and said "my desire is fulfilled" He covered his head with his scarf and got into the water. Finally he became a dragon and took possession of the Dragon Palace. Really, all sin causes trouble and confusion among all living things.

This catechist entered the priest-hood when he was small and kept the Law well and became a teacher. But though he had all this to his credit he could not subdue even a moment's anger.

Again, in ancient times in India there was a poor family. There was always trouble between the wife and her mother-in-law. Once when the wife was cooking rice the mother-in-law without any cause attacked her. But the wife, even though angry, could not fight with her mother-in-law. So she turned to a sheep that was standing by and said, "This sheep also is an animal", at the same time striking it with a burning stick of firewood. The wool of the sheep was set on fire, and the animal cried and screamed. It bounded out and ran into a pile of straw. The straw caught on fire and as a strong wind was blowing a great fire resulted. Dwellings were burned and the fire spread to the elephant stables of the king. The elephants tore down the stables and fled to a neighboring country, trampling the fields of the people. This became a cause of trouble between the two countries and a war resulted which lasted for many years. Now just think of it! A quarrel between a woman and her mother-in-law became a war between two countries! One little case of anger caused immeasurable trouble. It is a case where the active becomes passive and destroys oneself and others. A little anger is a small thing but it is astonishing what a big thing it can grow into.

In one of the Sutras it is said that anger is like the poison in the mouth of an adder, or that in the sting of a bee. That men should look upon one's ugliness and despise him is a result (*yogō* 餘業) of anger. The fires of hell are due to anger which increased. For example, just as with the diseases caused by cold, wind, heat and dampness, one has bad dreams if his five vital organs are not healthy, so do the fires of hell rise from anger.

A man's body responds to the condition of his mind. (*Kono kokoro arite, kono mi wo shō-zu*). It is not natural to

give way to anger. This body and this heart reside in mountains, rivers and continents. They were not made to be vessels of wrath. In the country and in the world they die here and are born there, and they visit and converse with each other. If one holds correct views and has correct ideas that is the fulfilment of this commandment. This is equality (*byōdō* 平等) and all things can be accepted without friction. Because of this equality the body contains in one and at one all the four great elements, (earth, water, fire, wind). If one holds correct views and true ideas, that is keeping this commandment perfectly.

Such is Reality, and such is the material world. Such also is humanity. Men of the same race come together and do not know each other's names. Men of different races come together and do not know where each other came from. Because of a karma-relation (*en* 緣) they come together. Men of another race are of service to me. When the karma-relation has spent its force they scatter as before. The body again becomes clay. Correct views and ideas are the essence of this law. This world is characterized by equality. All mountains, rivers, grass and trees are a law-gate within my heart. The flying flowers and the falling leaves are all teachers (*dōjō*) to enlighten my wayward heart. The pure breeze and the bright moon work with me to cultivate virtue and banish evil. The horse wears a bridle and the ox has a stick through its nose.

The dog guards the gate and the cock announces the breaking of day. In the mountains and forests there are flowers and fruits, and in the fields there are cereals and rice. The whole world is hands and feet and storehouse for me. Men and women great and small, active and quiet;—all are teachers of virtue to me, all except the tendency to do evil, the evil karma within me (*akugō inen*). Fundamentally in nature (*byōdō shō* 平等相) there is no good and bad, no love and hate. To hold correct views and correct ideas; this is the essence of this commandment.

In this world of men the noble and the humble, the old

and the young live together. Men and beasts are born alongside of each other, just as we have hands and feet side by side in one body, and just as we have twenty fingers and toes and twenty nails all in one company. Neither on the right nor on the left is there good and bad (*zehi* 是非). When one sees good and bad it is the mistake of the one who sees. When one becomes angry that is his mistake. Relatives are bound together by ties of blood and this continues for a time. Just as when one wave of the sea moves a little and a myriad waves follow it. The first wave does not know that the others are to follow, and the later ones do not know that they were caused by the former one. A thought becomes a cause and other thoughts follow it. Or maybe covetousness will burn the breast or anger will destroy things. If one holds correct ideas neither his earlier nor his later thoughts will be noisy (*gatapishu*). It is simply that when a man gives place to covetousness it is failure on the part of that man. The same is true of the man who gives place to anger. Will one get angry with the sky? But the sky (*kokū* 虚空) includes heaven and earth and all things and has no relation to my anger. If I get angry it has no effect. Will a man be angry with mountains, rivers, grass and trees? Mountains and rivers have no eyes and ears and no thought and do not see nor hear nor understand my anger. Grass and trees flourish in spring and summer and wither in fall and winter. They take no account of my anger. Anger labors to no purpose at all. Shall we be angry toward birds and beasts? These birds and beasts naturally follow the water and the grass, and naturally seek food and companions. They do not understand our words and thoughts. Anger labors to no purpose (as far as they are concerned). Shall we be angry toward men? Men decline as they grow old, and finally die. Their span of life is as the spark that is produced by flint and steel, and they are but dry bones wrapped round with skin and flesh. They are not suitable objects of my anger. Here also anger labors to no purpose. Shall we be angry

toward the past? The past is gone and nothing remains of it. Shall we be angry toward the future? The future not yet having come its shape is not yet fixed (*anpai fuchi ga naranu*). Shall we be angry toward the present? The present constantly passes into the past while we are thinking about it. The past includes everything from the beginning of the past to the beginning of the future; therefore anger toward the present is of no avail. The pain and disappointment of our lives are due to our own acts. No one else knows them. The covetousness and anger of all men are due to their wrong thinking. I have no responsibility for these things in another man. There are some foolish people who are deceived about their karma and get angry towards others. This is a mistake. And there are some foolish ones who get angry because others are angry. That is pitiable shallowness. That is the limit of error. There are those in the world who see things as orderly; while others see disorder in everything. These two are born together and thus the world becomes difficult. During the twenty-six hours of the day this causes only confusion. From birth to death there is nothing but pride and jealousy. Toward the natural creation lust is born and this lust throws men into confusion and trouble just as a man leads a monkey about. Toward the disorderly world anger springs up. This anger controls men just as a man manages a child. Lust gives rise to anger and anger gives rise to lust. This state of mind produces the environment and the environment in turn produces this state of mind. It is just like a ring which has no end, and like the relation of a green fly to decaying flesh.

According to the Keron-kyō the heart is like a good painter of pictures. It records all thoughts and acts of mind and body. It frames all the laws of the world. Buddha, also, is like the heart, and all men are like Buddha. There is no difference between the heart and Buddha, and between Buddha and men. One of the sacred books tells about a painter who painted the devil in all his frightfulness. All men have thoughts

in their hearts. Then they give a name to their hearts and produce an environment, and then in harmony with the environment they bring forth love and anger. If one loves he is loved in return, and if he shows anger he has anger showed toward him. The environment changes according to the moods of the heart. Inscrutable things are born as men and come forth as hearts given to anger. An angry thought takes an impossible form. The foolish painter becomes frightened at the thing he has painted just as if he were attacked in the night.

This resembles an old familiar story. In the time of Heikō of Shin (晉) a man called Shikwō became a musician and performed for the king. One time Heikō went hunting. A mother tiger lay before him. Heikō called to Shikwō and said that when the Great King (Ha-ō 霸王) went out a fierce beast crouched before him. "When I go out a mother tiger crouches before me. Why is it?" Shikwō answered "Your horse is spotted is he not?" Heikō replied "Yes, I have put a spotted horse to my chariot." Shikwō said "A spotted horse (*hakn-ba*) resembles a leopard, (*haku*) and leopards eat tigers." Again Heikō went out and red spotted birds came flying round him and stayed a long time. Heikō rejoicing told this to Shikwō. "When the Great King went out phoenixes came down. To-day I have come out and spotted birds have come down. Why is it?" Shikwō says to him, "Are you not wearing the skins of foxes?" Heikō says, "Yes." Shikwō says, "They are not phoenixes. In the East there are spotted birds with red legs which are called 'kanka.' I hear that these do not like birds but like foxes. They have come because of the fox skins you are wearing. That is nothing out of the ordinary. It is a bad omen for you to think it is something lucky or virtuous. " Heikō was not pleased with this, and on another day he commanded his servants and had thorns sprinkled over the floor of the palace, and then invited Shikwō to come. The latter came according to the invitation. His feet and knees being pierced by the thorns he looked up and sighed. The

king said "I am having a little fun out of you; why do you sigh so deeply?" Shikwō answered, "Men raise up trouble for themselves and defeat their own ends. The palace of the king should not produce thorns. The presence of these thorns is a sign of coming destruction." And it really came to pass not long after that Heikō died. These are small matters, but they should cause us to see the greatness of karma (*enki* 縁起).

If these things are hard to understand at first compare them with dreams and thus interpret them. During sleep thoughts arise in us and take a different form from the usual one. The body that we have when we go to sleep and the one we see in our dreams are not the same. But we cannot say they are different. The first body knows not the second. The body of my dreams does not know of the existence of my ordinary body. If a body is produced in my dreams, so are mountains, rivers, and continents. We cannot say that these are the same, nor yet can we say they are different. Among mountains there are various shapes, and we see various kinds of rivers. If mountains, rivers and continents come forth, living things also are born. I cannot say that my body is the same as these living things, nor yet can I say it is different. When living things are born they know the difference between friendly and unfriendly things. When they meet a friendly man they are glad, but when they meet wild beasts they fear. The beasts which are feared are not real, neither is my body which fears them. How shall we view this matter? These things occur because of the change of my thought during sleep. The visible world to-day is the same way. If a thought is born this thought takes a definite shape. An earlier thought becomes a cause of later ones, and thus there is a succession of thoughts. If these thoughts continue it is inevitable that there should be an internal and an external world. Within we see our own heart, without are born mountains, rivers, continents, houses, ricefields, gold, silver, gems, men and things. Out of these environment is born and love and hate are separated. If men and things are born,

friendly and unfriendly are produced. The wandering ones think they have found the true reality in the present phenomena, but in truth the present existence is simply the creation of dreams and of a disordered mind. One cannot say that they are the same or that they are different, that they are internal or that they are external, that they are friendly or unfriendly, lovely or hateful. To be deceived by this imaginary world, and thus to give place to covetousness and anger, and meet outward destruction is very sad.

That men dream is an interesting fact. By dreams we interpret the changes in karma (*gyō* 業), and phenomena, and this is interesting. If we think clearly it is like a doll before a mirror which is an interesting thing. It is interesting to control covetousness and anger in the presence of true and false phenomena. It is interesting to have the power of self-control and not follow after evil at all. It is an interesting thing to know that mountains, rivers and continents are simply different moods of our thinking. It is interesting to know that my body to-day is simply a way of thinking. It is interesting to notice that those who have faith receive power, and those who have no faith receive no power. They see the frogs dance in the pond; and the birds playing in the trees; and to smell the odors of a hundred flowers in the spring time; and to feel the cool breeze of autumn; to the enlightened man (*toku-dō no hito*) these all are manifestations of the wonderful emancipation (*gedatsu*). In one of the sacred books it is said that if a *rakan* (priest) who has proven himself meets two men, one burning incense and the other bent on doing him harm, he has neither love nor hate toward either of them. At the present time it is interesting that there is emptiness before our eyes, and it is interesting that we can explain this emptiness by comparison. It is interesting that mountains and rivers and continents exist, and that they dwell in peace in the midst of emptiness, and rise and fall. And it is interesting that the masses of men are at peace, and rise and fall in this emptiness before our eyes.

In this world is this humanity. It moves about in space and has no root or anchorage. It sits and lies down in emptiness and has no freedom. It has the heavens about it in space. These heavens are floating in emptiness and have no root. But however it multiplies its wanderings there is no reason for anger. It walks on the earth in emptiness. The earth also is floating in emptiness and has no foundation. But however it multiplies its wanderings there is no excuse for anger. There is emptiness in the eye and it sees color. There is emptiness in the ear, nose and mouth, and they hear sound, smell odors, and know the taste of food. In the body there is emptiness and it possesses feeling. In the bosom and abdomen there is emptiness, and so there is good and evil, heresy and orthodoxy, positive and negative, profit and loss. While living in the world it is the height of foolishness to give place to anger. Color is simply the shadow of emptiness. The same is true of sounds and odors and tastes. Good and evil, heresy and orthodoxy, positive and negative, profit and loss : all these are but shadows of emptiness. The same is true of anger. If one wanders let him wander, but there is no foundation for the wandering. If one has understanding let him have understanding. Bodai (*satori*, enlightenment) is the meaning of emptiness (*kū* 空). The existence of the true believer in the world is like emptiness. The ninth heaven is spread out in emptiness. The earth is in the midst of emptiness and does not fall. Fundamentally there is no upper and lower in space. The men on the opposite world also draw water out of wells with labor and keep the rain out of their houses with roofs. Men are born into this world with this karma (*en* 縁). All things are under the management of this karma. It is good that all things cannot be as our hearts desire. Because of this karma pain and pleasure are born. All things are under the control of the wandering heart (*meijō* 迷情). It is well that I cannot have my way about everything. It is so written in the sacred books. Originally this world was emptiness only. It was hollow and there was no edge nor anything. Then in space tiny particles were produced.

These particles then became a cause and other particles were born. These particles gathered together and gradually accumulated. The World appeared and mountains and rivers were born. If we ask why these particles gathered together and became mountains or rivers, it was because in each particle there were the phenomena of hardness, dampness, warmth, and motion. These four qualities cause things to cleave together or separate. According to the first principle (cleaving) the world is formed, and according to the second (separating) it is destroyed. This is an interesting fact. If we say that these four principles exist in the smallest particle of matter, it is difficult to think of such small things, but let us think of it in terms of things visible to the eye. If a cloud arises in the sky it has its color, its shape, its motion, and its quietude. If one is in the mountain where the cloud is forming he will be made wet by its dampness. This is the manifestation of the four principles of hardness, dampness, warmth, and motion. If breakers appear in the sea they have their shape and their color. Some are large and some are small, while some behave in one way and some in another. If a blade of grass is born on the earth it has its color, its dampness, and its merits. A particle has the four phenomena for the same reason. Though there are great and small among them, the principle is the same.

A Rakan
hates no one.

In one of the sacred books it is said that the world was made from the four elements, (earth, water, fire, and wind). Hardness, dampness, warmth and motion are the qualities that make up the character of matter. Usually hardness is earth, dampness is water, warmth is fire and motion is wind. In the changes in the particles, when hardness predominated it was called earth. Grass, trees, metal and stone all belong to the class called earth. In the earth there is also dampness, warmth, and motion. All four are present, but hardness predominates and the substance is called earth. Where a majority of the parts are dampness we call the result water. Rain, dew, frost, snow, etc., all belong to

WORLD
VIEW: Four
elements,
earth, water,
fire and wind.

the class called water. In water also there is warmth, motion and hardness, but since dampness predominates we call it water. Among these the quality of hardness in water can be seen and known whether in a long river or in a single drop of water. Warmth and motion are easily known. It goes without saying that water has these qualities.

Where warmth predominates we call the thing fire. Beginning with the light of the sun, that which comes from metal, stones, grass and trees :—all warmth and all light belong to this class called fire. In fire there is also dampness and hardness and motion (energy), but since warmth predominates we call it fire. It is difficult to understand the dampness in the fire, but if we treat the body with fire water comes out, and the same thing happens when anything is roasted.

When motion predominates we call it wind. All living things that breathe and all living things that do not breathe belong to the class we call wind. In wind there is also warmth and hardness, but as motion predominates we call it wind. It is difficult to understand the hardness of wind, but we can see it in the whirlwinds. Really these four elements are always present with each other. In the earth there is fire and wind, in the water there is fire and wind, in the fire there is water, earth and wind, and in the wind there is water, earth and fire. We name them after the element that predominates :—earth, water, fire, and wind. All the four elements exist in each of them, but where hardness controls we call it earth, where dampness controls we call it water, where warmth controls we call it fire, and where motion controls we call it wind. This is interesting. Because of the influence of karma they come together at times, and at other times they separate. The phenomena of the world are interesting.

Even though all the philosophers of India argue about the forces of destruction, still the subject is interesting. In every particle of matter there are these four elements and they never leave it. As water it furnishes moisture, as fire it furnishes

warmth, as wind it nourishes growth, and as earth it gives things their shape. These four elements become cause (*in* 因) and relation (*en* 緣) in the existence of all things great and small. If looked at with sound eyes, this heart enters into the smallest particle of matter and becomes the cause for the creation of the world as well as the occasion (*en*) for the destruction of it. There is no need to explain an entrance (*nyū* 入) from the outside. Each particle of matter possesses its own power to exist. The world also is self-existent. When it appears it is simply coming to know itself. Also when it vanishes it is simply coming to know its own nature. Some men look upon the world as existing for a thousand million eternities (*gō* 却). Others think the world changes with thought. Thus it looks different to every man according to his karma (*gō* 業). This is interesting. But if we really understand it, all things are free and everything has its form. The man who is wandering sees things as he ought not, and thinks of things as he ought not. Sometimes the heart controls the environment and sometimes the environment controls the heart. The self is formed and arranged out of these four elements, and the fingers, nails, hair, skin, veins, bones, the five vital organs, the six organs of digestion, and all such things belong to the element earth. When a man dies these all return to dust. The wandering one being conscious of living, moving and having pains and diseases, thinks these organs are his own and takes care of them day and night. But this is an illusion due to the fact that his time for dissolution has not yet come, and in reality he is not different from a lump of earth. When one says he is the same as mountains, seas, grass, trees, meadows and forests, it sounds very big, but that is because he thinks of himself too much. In reality one's body is not far from these things. If we think correctly man is not different from his environment. All the liquids of the body, such as blood, perspiration, tears, saliva and oil belong to the element water (dampness). If we do not get water from elsewhere and drink it, all these will dry up. If we use the saliva to

Heart & Environment.

dampen things it will work to a certain extent. So there is no difference except that it is sometimes in the body and sometimes out of it. The ordinary man thinks this is a part of himself, and cares for himself day and night as if he were different from everything else, but as a matter of fact he should not call a drop of water his own. To say that I am the same as rivers, seas, wells, ponds, rain and mist sounds very big, but when we come to think of the blood and other liquids in me, if I do not include them in myself the whole twenty-six hours of the day, they are all the same as the invisible world. (Hōkaishin 法界身).

The heat of the body belongs to the class fire. The feet and hands and the hundred bones all have a root of life in them. It goes along with this warmth. If the warmth leaves the body it is all the same as trees and rocks. Man cannot live without warmth. When a man has fever the light from his heat appears before his eyes. We should know that this is the fire of the body. The fire of the body is not different from that of the sun and moon. It is not different from the fire from metal, stones, grass and trees. The foolish man loves the warmth of the body. He desires life and hates death. If one makes himself the same as the fire and light from sun and moon and gems and jewels, it sounds very big, but if one compares this with the conception that a man is simply the variation of the heat in his body, we can see that the man of the present day, if he be not controlled and deceived by the thought of self, is not different from the invisible.

The air which we breathe passes through the pores of the skin (*mōkō* 毛孔). All the body from the five vital organs down to the skin and the hair grows by the help of the air. It is said that while a child is in its mother's womb it breathes along with its mother. After it is born it begins to breathe for itself, sometimes by expiration and sometimes by inspiration. It opens its mouth and takes in air and this gives it strength to force it out again. When it breathes out the air it gets strength to breathe in again. This breathing of air out and in gives life

to man. Be it ten years, twenty years, thirty years, fifty years, sixty years, seventy years; while this breathing goes on one exists as a man, but let this stop and he is not different from wood or stone.

There is really no difference between the wind that blows and the air we breathe. Like the bellows which the blacksmith uses, it is air that makes this five feet of skin go and come. To compare the body with wind sounds big, but really it is that way. For the twenty-six hours of the day if the body is not controlled by covetousness and anger the invisible Buddha will be revealed in this body. These four great elements having come together in this body for a time, there is pain and pleasure, rising and falling. This is interesting to contemplate. In the medical practice of India it is said that the diagnosis and treatment of diseases were performed with these four elements. Of diseases due to the wind there were one hundred and one, of those due to fire one hundred and one, of those due to water one hundred and one, and of those due to the four great elements there were one hundred and one. These taken together are the four hundred and four diseases. Therefore diseases may be healed by drinking water. Some may be healed by burning the body. Some are healed by breathing the air of heaven and earth. And of course diseases may be healed by taking medicines which are taken from the earth.

If the four inner and the four outer elements agree there is growth. If they disagree they produce destruction. All this is interesting. In the four inner elements there is a distinction between body and soul, strong and weak, wise and foolish. In the four outer elements there is the distinction of the earth cleaving together or dissolving, of the climate being even or changeable. These distinctions are all interesting. For the man who is enlightened, whatever he does the Law is always before him. In all the heavens there are wonderful palaces and spiritual bodies (*tenshin* 天身). Ordinary mortals cannot understand these things, it is said. As seen in animals these four

elements are unclean and despicable, and are constantly in misery and bondage. As to the gods there are some that are altogether fire. And some are altogether wind. Their destiny depends on their karma (*gyōsō* 業相). The enlightened man understands these things clearly. According to a sacred book there are gods in each of the four elements. According to the Secret Teaching the gods exist in the earth for the productiveness of the soil. In water they accompany prayers for rain. In fire they exist in the fire of sacrifices. They are revealed in the destruction of sorrow and in the increase of profit, reverence and love. The priest of fire is specially revered. In wind they are manifest when there is a seeking for swiftness of feet. These four great gods fill the bodies of men and do not know of the existence of men. Men receive these four gods in their bodies and yet do not know that the gods exist. This is interesting to think about. In every particle of matter these laws exist. Great and small, coarse and fine exist together, and past, present and future come and go. In the world this law exists, and past, present and future mingle together in their coming and going, while coarse and fine dwell side by side. In the universe also this law exists, and past, present and future mingle together in their coming and going. In a sacred book it is said that the world is contained in a pit where a hair grows out of the skin. Yuima Koji said that eighty-four thousand lions could find seats in a room ten by ten feet, and an eternity may pass while one is eating a meal. Those who have understanding can know the meaning of the Law. Foolish people think that a sinner may become a saint by as little effort as a grub changes into a cicada, or as a snail clings to a post and climbs to the eave. This is not good. If an insincere and empty creature try to make out that he is a Buddhist it is wrong. So it is also if a sinner pretends to be a bodhisatva. There is no Buddha world outside of man, neither is there a world of men outside of the Buddha world. We cannot say that the Buddha-world and the man-world are different, but neither can we say they are the same. The

84,000 lions
in room 10 X 10
feet.

wandering one, even in the midst of those who have the highest enlightenment of the Buddha, may stir up the three poisons (*dōn-shūn-chi* 貪瞋癡). These three poisons bring sorrow to men just as the butcher cooks fresh meat. The Buddhas are always present among men and the three poisons, but they are free from desire and full of knowledge and love. This freedom from desire and this knowledge and love are apparent everywhere among men just as the moon is reflected in all waters.

All men wherever they go are walking on the earth only. Whatever they see it belongs to the element earth. If a man becomes conscious of himself the world becomes corrupt and dirty and sinks into foolishness. The foolish world gives self a bad odor, the heart gives birth to another foolish world, and the world is like worms moving. Age piles upon age and the world continues to be the same foolish thing. But if men reflect the light, the heart gives birth to virtue and the world everywhere becomes a place of meditation.

Wherever man goes he is in contact with the element water. Whatever he sees belongs to this element. If one gives way to self this water becomes lust. From such a heart a world of the same sort is born and this in turn causes the heart to continue in its course until heart and world both become like the fish and dragon. Age piles upon age and still everything connected with water remains a world of lust. But if one reflect the light this water-world becomes a world of mercy, and will save mankind. In a sacred book it is said that the Buddha heart is a heart of mercy.

Again, wherever men go they are in contact with the element fire. Whatever they see is related to fire. If active and passive, self and nonself become separated this fire-element appears as fierce anger. All sorts of evil surroundings provoke me to anger. Then from my heart are born rebellious influences, and then a world in keeping with anger is the evil place of birth and death. Age after age it remains a place of unmitigated suffering. But if we reflect the light this fire-element

is in harmony with wisdom. The seed of karma being purified becomes the light of all the Buddhas.

Again, wherever men go they are in contact with the element wind. Whatever is seen is related to the wind. If we go about with a careless heart we are scattered by the wind. The confusion caused by the wind influences the heart, then the confused heart affects the surroundings, and from the third meditation downward being thrown into confusion all meditation suffers. All who breathe today are living in the midst of this confusion, and at last space is filled with worms. In India, according to a sacred book, a worm called Kyarabira grew to great size on account of the wind. From age to age (the world) is simply a place of confusion. But if one reflect the light, wind can be made to perform wonders and miracles. The story of Saint Anon, of whom it is said that the wind entered his place of meditation and blew him into four parts, shows something of the virtue of the wind.

Length
life in
beginning. of
the

Now if we add emptiness to these four we have five elements. And if we again add knowledge to these we have six elements. They all have their laws and are not different. I have given a brief introduction to these and their position in relation to the Ten Virtues. All those who wish to learn the truth should follow on until they know the deep things. This opinion is in the Sūtras also. In the beginning of eternity men used to live an unlimited number of years without profit and loss, without yea and nay, and there were no words for good and evil. This heart goes on working for a while. It will not stop even for a little while. Through the changes of this heart such things as eating, drinking, living in houses, countries, cities and villages develop, and there arise such distinctions as male and female, high and low. In the world of which change is the law, if evil increases, life, happiness and beauty steadily decrease. This we call a time of decreasing. If virtue increases, then length of days, happiness, and beauty increase. This we call a time of increasing. Before the length of life began to decrease

the span of man's life was eighty-four thousand years. In those days there was no extreme of heat or cold, no storms or cyclones, no floods or droughts, and no epidemics of disease. But men and animals were not free from mishaps very long. If they do not make progress in virtue they fall into sin. Gradually the world went backward. Then for the first time burglars appeared. Then the length of life was decreased by half, that is, to forty thousand years. Officers of the law began to punish criminals. In the beginning men feared the law and crime was rare. Finally, however, the number of criminals became large. Consequently the law became severe. Then again the length of life was decreased by half, that is, to twenty thousand years. Wicked men came to fear, so severe law and lies were invented. After men lost their truthfulness the length of life was again decreased by half, that is, to ten thousand years. After this there was not only stealing and lying, but murder and double-tongued-ness as well. There was also adultery and jealousy. The length of life decreased again, this time to five thousand years. Yet again on account of the increase of lawlessness, covetousness and vice the length of life was further decreased to two thousand five hundred years. Later still there arose those who slandered and exaggerated. Then the length of life was reduced to one thousand years. After this heretics arose who did not believe that good works would be rewarded with good, and evil works with evil. They had no filial piety toward parents, nor loyalty toward rulers. They had no respect for the aged nor for the virtuous. The ignorant did not look to the wise as teachers. Everyone followed his own heart and made lawlessness his law and waywardness his way. The length of life decreased to five hundred years, then to two hundred and fifty, and then to one hundred years. It was when the length of life was one hundred years that Shaka Nyorai came into the world. According to the law of the world, even when the length of life is decreasing if men do good the decrease in years and happiness ceases. But the time in which men do good is short, while the time in which they do evil is

long, and even among Buddhists there are many who follow evil, while those who follow virtue are few. Still more do those who flatter and slander possess the time. If there are those who keep the way and build character, the great majority of men persecute them. The length of life decreased to fifty years. When it came to this those who taught the ten commandments and lived them were ostracised by other men and were hated and teased. Those who commit the ten sins have their fun with each other and praise each other. Then the life time of the children was shorter than that of the parents, and that of the grandchildren was shorter than that of the children. The length of life was shortened to forty years and then to thirty years. Then for a period of seven years, seven months and seven days it rained and there came a great famine on the earth. People starved to death and out of ten only two or three remained. The seed of the five cereals decayed and would not produce any more. This is called the first of the three small plagues. This brought men to their senses and they learned to forsake the world and to do good. Of course many bodhisatva and priests entered in among the people and taught the Ten Virtues to a certain extent. Then for the first time the rain ceased, the light of the sun was seen, and people rejoiced and followed after virtue for a little while. And because of this following after virtue for a little while, the length of life remained at thirty years for a time. Though a few reached the age of forty there were many who died before they were thirty. At such times men highly prize such small things as millet and "hi-e." All kinds of gold, silver and gems disappeared and were seen no more. All kinds of brocade and colored silks were not to be seen. All sorts of beautiful flowers lost their color. No delicious fruits were to be found. In the same way the appearance of men changed. Handsome people came to resemble the poor, and ordinary people took the appearance of lepers. Because there were a few virtuous souls the world was able to stand. Because of this law of devolution it is hard

to hold on to virtue. Evil increases and men soon forget about the famines that have occurred. They make self the center and forget to have gratitude. Evil increases and rulers and ruled alike deceive each other. Between parents and children and among brothers there is useless fault-finding. Intercourse with other houses consists only of lying, exaggerating, coveting, anger, murder, and adultery. The beauty and happiness decrease. Life is shortened to twenty years. Then for a period of seven months and seven days there was an epidemic of contagious disease. Because of the irregularity of the weather the god of epidemics gained power. High and low were alike brought low by the epidemic. Many of those who were stricken died. According to the habit of the active and passive karma those who die become gods of fatal diseases and kill men.

Those who died in this seven months and seven days were ten times of a hundred times as many as those who died in the seven years, seven months, and seven days. This is called the second of the three small woes. When these seven months and seven days were past men went one step further than before in separating from the world, and began to follow after virtue. Bodhisatva and priests entered in among the people and taught the Ten Virtues. Then for the first time the sun and moon appeared, the weather became settled and the plague ceased. Since there is some virtue in the world, life remained at twenty years for awhile. Because of this law of devolution the number of those who lived full twenty years or more was small while the majority died before reaching the age of twenty. Before long men forgot about the plague and became selfish as before. Fathers and sons were killing each other just as owls eat their mothers. Rulers and ruled despised each other just as beasts fight over their food. Selfishness increased and the world became a place presided over by the ten evils. Though they were the same ten evils, yet they surpassed those of the present a hundred fold, a thousand fold, yes, ten thousand fold. The mental power of man also deteriorated until he was not able to understand the simplest mat-

ter. Food and drink and clothes also became coarse, and they clothed themselves with the leaves of grass and fed themselves with the seeds of the grass. Their appearance also deteriorated until they looked more like beasts than like the men of the present time. At this stage the length of life decreased to ten years. At five months from birth male and female were united in marriage. There were few who attained to the age of ten years; most of them died before reaching that age. They lived in sin, and anger especially increased. Parents bore malice toward their children, and children toward their parents. Brothers and sisters, rulers and ruled, husbands and wives, slandered each other in each other's absence, and reviled each other face to face. They would strike and wound each other just as a hunter wounds the deer. At this time a state of war took possession of the world. When one man saw another or heard a voice he gave way to anger.

The countryside became a wilderness of thorns. Trees, stones, bricks and pebbles became like sharp iron nails. Everything men took in their hands cut like a sharp sword. Men gave themselves up to increasing anger and wished to kill everything they met. Hands and feet were cut off and still the anger was not appeased. Then head and body were separated and both were trampled under foot. After seven days this state of war which is called the third of the three small woes came to an end. In this woe men perished one hundred, a thousand, yes, ten thousand times as many as in the previous woe. The sun and moon lost their light and the climate of heaven and earth changed. In such a time there will be a remnant of good men who will flee to the mountains and escape the destruction of this anger. This was the lowest limit of decreasing life. No worse punishment than this shall ever come upon men it is said. The suffering of these woes is increased by lust. When the water of lust increases in the human heart this woe comes upon the world. The second woe arises from carelessness and foolishness. When recklessness and foolishness increase in the heart of men then

this woe comes upon the world. The state of war which arises later is due to anger. It is simply that when anger increases in men's hearts such woes come upon the world. Among the three woes brought on by these three evils (*dohu* 毒) when we see that the number of men who died in seven days as a result of increasing anger is very much greater than that of those who died in seven years, seven months and seven days of rain and famine, and greater also than the number of those who died in seven months and seven days of the epidemic, we see how great a source of death is anger. When the seven days had past the sun and moon again gave their light and the weather again became normal. Then the remnant of good men who had taken refuge in the mountains came forth and found the land covered with dead bodies. The bodies were piled one upon another and many of their bones were bleached, but they find not a single living man on the land. From this mountain and from that a few men who had taken refuge come forth. When these men meet each other love for one another wells up in their hearts like the love of a child for its mother.

They question each other, "How is this? How is this?" and burst into tears. Then all the people come together and stir up a fine sentiment against sin and turn no more toward devolution. Their love toward each other is like that of parent and child. Virtuous hearts are born in them. When it comes to this bodhisatva and priests mix with the people and teach the Ten Virtues. When men had reached the lowest depths of iniquity and had turned once more to the good, just as good silk is easily dyed, so they turned away from murder. Then the length of life increased. A father who lived to be ten years old had a son who lived to be twenty. As the length of life increased virtuous hearts also increased, and, keeping the law, they left off stealing. Then when men no longer kill or steal, a father who lives to be twenty years old has a son who lives to be forty. The happiness of men also begins to resemble that of ancient times. The world gradually growing better, hearts

naturally become virtuous and men leave off adultery. Next they leave off lying. Then they cease to be double-tongued. Then they cease to slander and to exaggerate. Then they leave off covetousness and jealousy. Next they leave off anger and finally they turn away from bad heresy, and thus men gradually return to the world of the Ten Virtues. Long life, happiness, good looks, wisdom, all these gradually increase until men come to live forty thousand years. At this stage the root of virtue in men becomes perfected, and fearing the sin (punishment) of the future, men seek for the karma of happiness. They become obedient toward parents, loyal toward rulers, and reverent toward virtuous men. Then men live out their full eighty-four thousand years without decrease. This is called increasing eternity (*sōgō* 增却). After this again the Ten Virtues begin to decline. And accordingly the length of life decreases. As it decreases barbarity increases and evil springs up. When the limit is reached the length of life has decreased to ten years, after which it again increases until it reaches eighty-four thousand years. Then it decreases again to ten years and again increases to eighty-four thousand. It increases only to decrease, and decreases to increase yet again. When it thus increases and decreases twenty times, that is called a "Middle-aeon" (*chū-gō* 中却). When this "Middle-aeon" is completed after the last increase, the time comes for things to be finished, and this world (*shumi-sekai* 須彌世界) is destroyed. Then the earth will no longer be watered by rain and dew but seven suns shall shine upon it. The light and heat of these suns will increase and all medicinal plants will wither away.

End of this
world

When the second sun comes forth all the channels of water will be dried up. When the third sun comes forth rivers large and small will be dried up. When the fourth sun comes forth the Anakudatsu pond (legendary, ideal pond, the dragon's home, 800 *ri* in circumference and with gold and silver banks) will be dried up. When the fifth and sixth suns come forth the great seas will be dried up by the fifth and a part of the sixth.

By a part of the sixth and by the seventh sun the Shumi-Sen (legendary mountain) and the world will be burned up. Ashes and coal will be completely destroyed. From the beginning of destruction till the completion of it is a "Middle-aeon". After this another "Middle-aeon" passes, and after this aeon of emptiness has passed another aeon of existence (*eigō* 永劫) begins, clouds spread upon the emptiness and it rains in torrents. As the world advances it comes down from the light-voice-heaven to human beings and these have eternal life (*murjō-sai* 無量歳). Then in this state another "Middle-aeon" is passed: At the beginning of this aeon men live eighty-four thousand years. This decreases to ten years and then increases again to eighty-four thousand. The law of the world does not change. After increasing and decreasing twenty times there is a destruction by fire (*hwa-sai* 火災). After six destructive fires there is a destroying flood. Water comes out from the water-wheel (*suirin* 水輪) and the world floats and is dissolved in the water like salt. The first fire destroys up to the first Zen-ten. And the flood destroys up to the second Zen-ten. Thus there are seven destructions by fire and one by water. Again there are seven fires and one flood, and so on until there are seven times seven, or forty-nine fires and seven floods, and after this there is destruction by wind.

This wind-storm arises from the wind-wheel, and a terrible swift wind arises and blows things down. It blows about the sun-wheel and the moon-wheel, and it blows on the palaces and all the houses and makes them beat each other into atoms. It blows the mountains about, even the iron mountain, and makes them grind each other to powder like rice and wheat. These three woes are called great woes when compared with the former three woes which are called the lesser woes.

After this the world comes forth again, and again there are seven fire-woes and one flood-woe, and so on until there have been forty-nine fire-woes, seven flood-woes and then one wind-woe. This wind-woe reaches into the third "Zen-ten". It is thus in the teachings of Buddha.

Transmigration
of worlds

This also cannot be understood by the simple-minded. It cannot be seen with the eyes of the flesh nor understood by the thoughts of men. To the ordinary eye of flesh and the thought of men this law of appearing and disappearing is foolishness. If one should assemble the insects and "buyu" of summer and explain to them the facts about the four seasons they would not understand. To the commonsense of the "buyu" such things as the four seasons, the twenty-four or the seventy-two divisions of the year, or the myriad things in which men are interested are all foolishness. Man, like the "buyu", being a creature that appears between heaven and earth does not understand this rule (*kisoku*) of the creation and destruction of things. Even though by an extreme effort it could be found out, it would be of no use to mankind. It would be useful only to the man who has stored up great happiness, but in such a man it would increase faith in the teachings of Buddha, and enlighten the heart. It explains things great and small, and enables a man to lay hold of things old and new and to enter into sainthood. Something becomes a guiding hand and supervises the appearing and destruction of things. The first fire-woe arises because of anger among men. The next, or flood-woe, arises on account of covetousness and lust. The last, or wind-woe, arises because of confusion (in the heart). The appearance and destruction of the four great elements, the karma of the "Three poisons", whence do they arise? They arise out of the state of mind of the men who live at the present time. This state of mind leaves no foot-prints when it departs. Fundamentally there is no life and no death, no coming and no going. If one wishes to understand let him understand immediately. Fundamentally your mind is past finding out. He that will wander, let him wander. Your intellectual water-of-love will enrich the world and be born. That which is born will surely be destroyed. Where there is appearing and disappearing there is certainly past and future, far and near, in time. There are the three great woes and the three

small woes. The three thousand worlds all come forth simultaneously and are destroyed simultaneously. The Chinese scholars also from ancient times have taught the destruction of the world. The men of the present time say there is life everywhere and there is no destruction. But this is heresy. The ancients said that man is a small universe. This is true. If man has life he has death also. This can be seen with the eye. If there is life and death among men there is the same in the universe. If life and death is a fact there is a rule governing this fact. This is natural. Fundamentally all things great and small are in harmony with each other.

Horses and cows know their master. The things that dwell in trees know the wind. The things that dwell in holes know the rain. Banana trees open their leaves when it thunders. Sunflowers turn themselves to face the sun. Though these are small things they observe the rules of their existence. Small men know small things and big men know big things. It is wrong for one to say that others do not know what is beyond him.

According to the Kegon-kyō the sin of anger leads men into the three evil ways. If anger grows up in men it will bring two kinds of recompense: the first is shortness of life and the second is trouble and harm. He will constantly be criticized by men. This is called "unnatural result", and "natural result". The increase of harmful insects and thistles in the land is due to the increase of anger among men.

ON NOT BEING HERETICAL (FU-JA-KEN-KAI NO JŌ)

(不邪見戒之上) A.

Preached Anei, 3rd Year, 4th Month, 8th Day

(May 19, 1774.)

The Teacher said: Number Ten is the commandment against heresy. Heretical (*ja* 邪) is the opposite of orthodox (*sei* 正). It means crosswise and crooked, "Ken" (the late

half of the word for heresy) means view. It does not mean to see a thing with the eye. It means rather to settle a thing in the mind (心). When one leaves the straight road in his thinking and turns into a side alley, this is "Jaken." To know the danger of wrong views and to follow correct thinking;—this is freedom from heresy. The law that preserves this freedom from heresy is called the commandment against heresy. There are many false views but the principle ones may be included under two heads; negative (*dan* 斷) and positive (*jō* 定). There are various kinds of negative heresies, but as a rule they deny that good deeds are rewarded with good, and evil deeds with evil, and they do not admit the existence of a god nor of Hotoke. This kind of thinking is called "*Dan-ken* 斷見." There are also various heresies under the kind called positive (*jō-ken* 定見), but to say that man is always man, that animals are always animals, that man never becomes an animal nor an animal man, this kind of thinking is called "*jō-ken*."

What is called the correct view is very deep, but to state it briefly it is as follows:—There are Buddhas and bodhisatva in the world, also wise and holy men. The gods are not visible to the eye (naturally so), but if one does good he will certainly be rewarded, and likewise if one does evil he will be punished. If one believes these things he thereby keeps this commandment perfectly.

If one wishes to know why this false view is no light sin let him bear this in mind;—the masses of men are sinners (*bon-pu* 凡夫) that is they are on a level with the world. This is the meaning of "*bon—*," and the "*—pu*" means a male person, and so "*bonpu*" means a common individual. This "*bonpu*" does exist among men. He is this way from birth till death. Here is the body, and in it are the nostrils, the ear-gate and the mouth-gate. In the world there are color and sound, odor and taste. There are also male and female. There are high and low, pain and pleasure, sorrow and joy. These are divided according as they are pleasant or unpleasant. When in a pleasant environ-

ment the heart gives place to covetousness and love, when in disagreeable surroundings anger is born. When one sees the differences between things he has a desire to surpass other men. The Saden says that wherever there is youthful energy there will be fighting. These things are called covetousness, anger, foolishness, pride and so forth. One does not have to be taught to sin, because from his birth he is wayward on account of the sinful nature of his body and heart. In the process of transmigration this sinful nature passes into men high and low. This is a lowly state but it is the usual condition of men and does not (necessarily) lead to hell. After birth, when one grows up and attains wisdom, he may follow false teachings and false teachers and take their law upon him, or he may do his own thinking and be guilty of the negative and positive heresies, and in extreme cases he may commit murder, robbery, etc., without fear. One may also go contrary to the teachings of parents and teachers. He ceases to fear the gods, he despises, holy men and virtuous men, he ceases to believe in cause and effect (*ingwa* 因果). He discards all sense of obligation to his fellow-men (*giri* 義理). He goes further than the natural condition of the sinner and this is called sinning knowingly. Such men fall into hell (*akushu* 惡趣). If we think on the difference between the inborn waywardness of men and the waywardness that is followed knowingly, we see what a fearful thing heresy is. How to get rid of this heresy: whether by simple Confucian ethics, or by the deeper Buddhist teachings, is the purpose of the sermon to-day.

On the whole this is a mysterious law, and if one has in his body this virtue he will naturally withdraw from other sins. For instance, if a country is prepared for war its enemies will not attack it, and if a man is in good health such things as wind, cold, heat and dampness will not harm him. If he have in his heart the Not-Killing virtue, even though he meet a burglar or a poisonous reptile he will have mercy. The desire to kill father or ruler or any human being will not come nigh a man who is thus prepared. If the Not-Stealing virtue is laid away in the

heart there will be no temptation to seize gold or silver or position or title. Neither will the temptation prevail to burn houses or to be a highway robber or a sneak thief. If the Not-Committing-Adultery virtue is in the heart one will not harbor desire toward the men and women who belong to others. There will be no peeping through cracks and slits in the paper doors, nor will there be any stealing through the hedges at night.

If the Not-Lying virtue is in the heart, all one's words will be true. And such things as deception, counterfeiting, publishing books under a false name, etc., will not be practised. ♦ If the Not-Exaggerating virtue is in the heart, one's words will not be decorated. And there will be no temptation to engage in silly conversation, unseasonable arguments, vulgar songs and ballad-dramas.

If the Not-Slandering virtue is in the heart, one's words will naturally be soft and gentle. The temptation to engage in abuse, reviling, scolding, and all evil speaking will not prevail.

If the Not-Double-Tongued virtue is in the heart, there will be a benevolent tone in one's words, and the temptation to destroy friendships between friends and neighbors, to alienate rulers and ruled, and parents and children by tale-bearing and flattery will not prevail,

If the Not-Coveting virtue is in the heart, everywhere and at all times one will be content with what he has, and he will not be tempted to covet nor to be envious of those who have influence, nor will he desire fame and wealth.

If the Not-Being-Angry virtue be in the heart, the whole body will be ruled by love and mercy. And one will not be tempted to knit the eye-brows, frown, and show all sorts of pain, jealousy, and changes in the feelings. If this commandment be in the body (*mi* 身) when one sees his fellow men, high or low, male or female, and when he sees mountains, rivers and continents, he sees everything according to the law of Cause and Effect, and according to the fundamental truth. All evil thinking and judging, all despising of saints and jeering at sages and

gods, all making light of Buddhas and bodhisatvas ; all such evil thinking will find no place in the heart. Opposition to evil will go on day and night without any effort of the will, and will not cease even for a moment, just as the sun and moon move on unceasingly and give light to all countries, and just as the seed of grass and trees does not rot but brings forth branches, leaves, flowers, and fruit, like a top, like a clock, and like a snow-ball. If the environment is unlimited, the commandment also is unlimited, and if the heart is never-failing, so will be the commandment. He that keeps the commandment in purity of heart will know the truth of this. In the world it is only the rich that know the happiness that goes with riches. None but those in high position know the value of high position. Only a poet knows whether a poem is good or bad. Only a scholar appreciates literature. Only a singer can judge the quality of a song. Only a hermit knows the happiness of solitude. In the same way it is only those who keep the law and the commandments who know their value. In the law of this commandment those who have accumulated happiness through past ages are happier than we are able to think. We cannot see the Buddhas with our eyes but we believe that they exist. Even though we have not laid hold of the Law with our own hearts, still we believe it exists. Though we are still on a level with sinners, yet we believe in the existence of saints. It is just as the sick man who still has the karma (*en* 縁) of this world believes the word of the wise physician, and follows the instruction of the kind nurse. King Kaku took the advice of Henjaku (a famous physician). In this way the prince was brought back to life. In the days when Buddha was on the earth the wife of a rich man of Hakyada Castle believed the word of Giba and recovered from a disease which is usually fatal. King Inshō kept the teachings of the Bodhisatva Ryūju and attained to long life. Those who have life will call a wise physician and believe his words. In the same way those who live according to the correct law will keep this commandment against heresy. It is just as a wise king trusts his faithful

subjects and receives and uses words of exhortation. Kōso of Kan habitually heeded words of correction. Taisō of Tō listened to words of reproof from Gichō. In the same way he who has the karma of the good law will certainly keep this commandment against heresy. But on the other hand he who has no accumulated happiness (*shuku-fuku* 宿福), be he wise or foolish, learned or ignorant, will not believe in the existence of Buddha. Neither will he believe in the Law, nor in saints and sages, nor in the gods. Neither will he believe in rewards for good and bad conduct. It is just as the man who has a deep root of disease will not listen to the words of a wise physician nor take good medicine.

Henjaku called on Kwankō of Sei and said to him, "You are sick. It already appears in the texture of the skin". After five days he saw him again. This time the pulse was not steady. He warned him that it was apt to grow worse. After five more days he called again and found that the disease had reached the stomach and bowels. The physician said "If you don't do something it will grow worse still". But Kwankō did not take the advice. Again after five days Henjaku came. This time when he saw Kwankō he ran away. Kwankō sent a messenger and enquired the reason of the doctor's conduct. The doctor explained that while the disease was in the skin it would have yielded to baths and external treatment; when it was in the veins it could have been reached with needles; and even when it was in the stomach and bowels it could have been reached with stimulants; but since it had now reached the bones and marrow, even the greatest physician (*shimei* 司命) could do nothing. "This sickness has already reached the bones and marrow and I can make no further requests about it." Five days later Kwankō was conscious of illness in his body, but Henjaku had already gone away, and he finally died. Such things frequently happen in all ages. Those who have fatal maladies do not believe the words of a physician and many of them do not even consult one. In the same way those who

have not the life of grace of the true law will not meet the enlightened man, and even if they do they will not believe his words. For example, when a country is in danger of being destroyed, flattering retainers will surround the rulers and most of the faithful ones will hide themselves. Even if there be wise subjects their advice will not be heeded. In the time of Gensō of To An-roku-san was constantly flattering the king. Chō-kyū-rei, the prime minister at the time, knew that An-roku-san was a traitor and when the latter made a mistake advised the king to punish him. But Gensō did not listen to his prime minister. Prince Shuku-sō also knew about the treachery of An-roku-san and informed the king. He told the king it was a dangerous thing, but the king would not listen. Accordingly later on the disturbance of Tempō occurred. Such things are a sign of coming destruction. In the same way those who have not the karma of the correct law will not meet the enlightened man (*shō-chiken* 正知見), and if they do they will not believe his words.

Among enlightened ones there are some who are gods. This cannot be denied. Some are saints and sages. This also is undeniable. Virtue will be rewarded. This cannot be disputed. From ancient times wise and great kings have not neglected the mountain and river festivals in honor of the dead. They have diligently cultivated virtue and passed it on to their descendants. In ancient times Count Katsu was profligate and did not perform his duty toward his ancestors. He was careless also in the offering up of bulls, sheep and rice cakes. He finally destroyed his country and himself. The behavior of King Chū of In in treating the gods with contempt is an example of the kind of action that destroys a country. According to the chapter called Tenkwan in the book Shūrai, the gods were pacified with offerings. And according to the chapter Shunkwan the business of the high priest is to superintend the services to the gods and thereby help the king and strengthen the country. According to the Saden in the fourth year of Shōkō they are to use virtuous words and serve the gods and men. In ancient times it is said

Atheism des-
troys a country

that the sun was in the north and controlled the ice, and that black bulls and black millet were offered to Shikan the god of cold. From these facts we see that even before Buddha came eastward wise kings and rulers believed in the gods and did not neglect the festivals. Stupid rulers despise the gods. Let those who seek the good and fear the evil know and act accordingly.

If men believe in Buddha and in the Law, if they believe in the reality of the good and bad karma and in the gods, from the Emperor all the way down to the common people there will be no one who will break the commandment. If men cultivate this virtue night and day, they will come to be saints and sages. Without going on any long journey the deep things may be realized, and without doing anything difficult great things may be attained.

What was spoken of before as heresy was exemplified in India in the twenty-five interpretations of the law by the "Shu-ron-shi": the six sections and the ten sections of the "Shō-ron-shi", or the denial of cause and effect by the Rokuya; in all sixteen heresies and ninety-six varieties of teaching. It was exemplified in China by the disciples of Tao-ism in the time of Gogaku, and by certain disciples of Confucius in the days of the Sō dynasty. These gave false interpretations of the teachings of Confucius and Laotze.

Heresy in
Japan also im-
ported.

The false views just mentioned have been brought even as far as Japan by worldly-wise men and men of glib tongues. This heresy is foolishness but it is not the kind of foolishness that does not know the difference between beans and wheat. It exists also among a certain sort of thoughtful people. On account of some external influence they may get these ideas, or they may get them out of their own minds. In the beginning they will take the true or the false way according to the karma they have inherited from past ages. Those who have the good karma are scarce in the world, while those who have a bad tendency are numerous. Some men fall by a denial of truth; others by an affirmation of error. In either case they break this

The bad men
outnumber the
good.

commandment. If in the very beginning they should be brought into contact with good knowledge of the truth and receive the guidance of the good, they would be turned toward the right way. It is just as a sick man should be carried to the doctor when his illness first appears. If nothing is done till months and years have passed he will become confirmed in his error. If men are led by evil men their evil karma will grow and they will be lost to the true way forever. It is just like the case of Utsuzuranshi and Araran-kararan who had no opportunity to receive the teaching of Buddha.

Those who hold this negative view are worldly-wise and glib of tongue and claim there is nothing about man but body and soul (灵魂). They say that when one is born he is only a baby; when he is twenty of thirty only an adult; and when he is seventy of eighty he is often only a dotard or an adventurer. Some have such tendencies and such natures. In times of war brave soldiers are numerous and in times of peace there are many scholars. The mother of Mencius chose the environment for her son and he became a great sage. Ki-koku-shi taught sophistry and his disciples went about the country explaining his teachings. Children are nourished on milk and grow to manhood. Then when they are old and feeble, body and soul disintegrate. Those who have high fever talk foolishly and die in agony. Those who live out their allotted time die of old age in their right minds and take the shape of trees and stones. They become cold through and through. The insides decay and an evil odor escapes. If the body is cremated it becomes ashes: if it is buried it becomes dust. The body disappears, and what becomes of the soul? It is just like blowing out a light. Nothing goes away and nothing remains. This is what they say. This is the lowest form of the negative heresy. If this view is taken the doctrine of Cause and Effect and the doctrine of rewards become fiction. And if there is no good reward for virtue nor evil reward for sin, then it is all like a dancing doll broken to pieces.

Death like
blowing out a
light (heresy).

Another view
of man.
(Receives soul
already in
existence)

Again there is a kind of glib worldly wise man who argues that vacuity (*kokū* 虚空) is contained in this body of ours. The spirit of heaven and earth spontaneously is confined within the body. This spirit becomes the soul of man. The man who receives a pure spirit becomes a saint or a sage. He who receives an impure spirit becomes a flatterer and a simpleton. There is this distinction between pure and impure, but it is not divine. When a man dies his body becomes ashes or dust. If the body ceases to exist the spirit (*genki* 元氣) loses its base of operations and becomes like the wind that blows, or like the smoke that disappears, and nothing remains. This is what they think. This latter is a rather ingenious variety of negativism. It looks like the former theory. But there is a distinction. According to the former view when the body dies the soul at once ceases to exist. According to this latter view the soul being the spirit of heaven and earth and having an existence outside of the body, it is hard to say that body and soul cease to exist at the same time. The ghosts that appear on ancient battle-fields are the spirits of the brave fighting men that linger for a time before taking their departure. This is different from the former view. Again, since it is a spirit it is certain that it will finally disappear. When we come to this point the two theories agree. Sinful man having such a confused understanding will always think this way. He is far from the true way. These people bring forward an illustration to illustrate their views. They say that if you put water into a pan on a clear night the moon will be reflected in the water. The picture does not come down from the moon and take its place in the water. Wherever there is water this reflection appears. If the water is poured out the reflection disappears. But the reflection does not return to the moon. It is born and it ceases to exist right on the spot. If the water from this pan is poured into yonder jar the picture of the moon is not transferred from the one to the other. It is born and ceases to exist right on the spot. So it is with man. The skin and flesh enclose emptiness, while the

soul is hibernating within. Therefore, if the body ceases to exist the soul also does the same. Hence, even though one does good there is no necessity for a good reward to follow, and though he does evil there is no necessity for an evil reward to follow. The Buddhist is a foolish fellow and thinks that if you pour water from one vessel into another the shadow of the moon also is transferred, and so he is afraid of the reward of Cause and Effect. These men think they have found the dragon-treasure and have left a record of their thinking in books. These are they who follow the wisdom of the world. It is always worldly wisdom. But really, life and death are not to be known by the wisdom of the world. If one thinks carelessly the parable of the moon in the pan seems to be true, but if one thinks deeply on the matter he will see that it is not in harmony with reason.

If now we illustrate this matter correctly, the spiritual nature is like the moon, the environment in which we live is like the water in the vessel, and evil thoughts and imaginations are like the reflections of the moon in the water. Wherever there is water there is certain to be the reflection. The reflection is not the moon, but the moon always produces the reflection. In like manner wherever there is environment there is thought. It inevitably arises out of the real nature of man. The reflection of the moon is large or small according to the amount of water in which it is reflected. The reflection is sometimes large and sometimes small, but the moon is always the same. In like manner, the thoughts are large or small according to the environment, but the spiritual nature (*shinshō* 心性) is one only reality. When the water is transferred from this pan to that jar the reflection is not transferred. It disappears in this place and appears in that. So it is with thought. For instance, the thought that arises from hearing a noise is not transferred to the region of smelling. Thoughts arising from smelling are not confused with those connected with tasting. Thoughts connected with hearing appear and disappear in the sphere of hearing. Those connected with tasting rise and fall in the sphere

of tasting. If we put water into one vessel a reflection will occur there. In like manner, if we put it into a hundred or a thousand vessels a reflection will occur in each and every one of them. So it is with thought. When one is connected with an environment his thoughts will take the form of the environment. When one is the recipient of a hundred or a thousand influences his thought resembles them all. When one is influenced by great men and things his thoughts will be great, but if he is influenced by small things his thoughts will be small. If one pours out this water the reflection does not take wings and fly to the bosom of the moon in the sky. It is born and dies right here. In the same way when the environment disappears the thought does not go back to the fundamental reality. It simply is born and dies here. Last night's reflection of the moon disappeared with last night. When it has disappeared we wonder if it is not gone forever, but if tonight we put water in a pan we shall certainly see a similar reflection again. The reflection of the autumn moon of this year is not the same as that of last year, but it is just like it. It is the same way with thought. The thought of today is not identical with that of yesterday, but it is like it. For instance, thoughts of ten years, or twenty years, ago are called up by seeing the same objects again. If the objects belong to the past so do the thoughts. If the objects belong to the future the thoughts will also belong to the future. The past becomes the basis and environment of the future. The future also becomes basis and environment for the past. If we think on this carefully there is in this parable the philosophy (*ri* 理) of Cause and Effect and of rewards, but he that does not understand does not understand.

How to explain rich and poor.

In the time of Shosei a man called Hanchin preached atheism (*mu-but-su* equals a-buddhism). At that time a man called Kyo-ryo Wo-shi-ryo was a zealous believer in Buddhism. One day Kyo-ryo-wo said to Chin, "You do not believe in Cause and Effect, how do you explain the existence of rich and poor, high and low among men?" Hanchin answered "The

birth of men is just like the falling of flowers from the trees. When they are blown about the window some of them find their way through windows and curtains and land on the carpets in houses. Some of them strike walls or fences and fall into manure-pits. Those which fall on carpets are princes, while those which fall into the pits are lower officials. There is a difference between high and low, but it has nothing to do with Cause and Effect". At first this sounds plausible, but if we think more deeply it is not reasonable. When flowers are blown by the wind, by mere chance some are blown on to carpets and others into manure-pits. But there is really no difference between these flowers. Therefore, in general we may say that with flowers if they fall on a carpet there is no pain and no pleasure; They think of no good and of no evil. If they fall into pits they have no pain and no pleasure, they think of no good and of no evil.

But men are very different from flowers. If they are poor and low it brings pain not only to them but to their relatives as well. If they are rich it brings glory not to them only but to their relatives also. It is not like the falling of flowers. The illustrations of the glib, worldly-wise man are not to the point.

One of the ancients has said, "There is a fate that controls life and death. The rich and noble are in heaven. It is not the same as if they were blown where they are by the wind." Confucius took the hand of Hakugyu and said "This man has this disease (leprosy?) as a result of fate." It is not as if he were blown about by the wind. Consider such things as this. All the fortune and misfortune of a man's life, all his pain and happiness, are not mere chance. They must be the result of fate.

This man wrote a book called *God-destroying Argument*, Atheism. in which he says that the substance of god consists in the form he possesses. What we call god is merely the function of the form, just as cutting is the function of the sword. And just as the sharpness of the sword does not remain when the sword is

destroyed, so when the form is destroyed there is no reason to think that god remains.

At first this sounds plausible, but if we think more deeply we can see the great fallacy in it. For man is the spirit of all things. He is one with heaven and earth and is called the three geniuses (*sai* 才) (*ten-chi-jin* 天地人). There is a soul in man which, though it hides in a material body, is yet that which controls heaven and earth. He is limited to one kind of appearance, but he contains the reason of all things. He appears at the present time but he knows the happenings of past and present. Heaven and earth exist for man:—he has heaven above him and earth beneath him. All things exist for man and have their meaning in relation to him. The gods also have their virtues known through man. If we ask where they came from, this is a mystery which we cannot know. They are not made as a smith makes a sword. It is hard to follow all their ways great and small. A chisel is used to cut holes in wood and a sickle is for cutting grass. A large sword has its own uses and cannot be used for cutting small things. A small sword has its uses and cannot be used for large things. But the gods are not so. To have a soul and not know its value: to have human life and not know the value of it: This is very regrettable.

In China even before the coming of Buddhism this negative heresy is not found in the writings of saints and sages. Notice the ancient books! To give one or two examples from ancient history, Kisatsu, Prince of Go, at the funeral of his son walked around the grave and wept. He exclaimed that the bones and flesh return to dust, but not so with the soul. And, according to the Saden, Hōsei prince of Sei appeared to men after his death. Gibu performed ceremonies to return the kindness of his concubine's father after the latter was dead. Hakuyu of Tei turned to a devil to curse those on the earth. Shisan says that if the evil (epidemic) spirits have anywhere to go they will not trouble men. Hakuyu (after he was dead) established his son Ryōshi in a house and caused him to worship his ancestors

(including Hakuyu himself). Because of this the evil spirits were quieted. After this Shisan went to Shin and argued with Chokeishi about these spirits. There are many similar cases.

If this negative heresy gets a hold once it not only destroys pure faith in orthodox Buddhism, but it will also destroy the Chinese virtues of benevolence and righteousness (*jin-gi* 仁義), and the virtues of loyalty and filial piety will not stand, neither will the worship of heaven and the worship of ancestors. The Japanese Shinto teachings also would be destroyed. Among all evils wrong views are most fruitful of trouble. And among all views there is none so harmful as the negative view. When this view has got a hold the foundation of all virtues is lost.

Effect of
Atheism

When we come to the positive view, there is a kind of glib, worldly wise man who says he is conscious of a spiritual thing behind his ribs in his bosom. When anyone dies this spirit escapes through his nose or his eyes, and whether it be as man, or celestial being, or beast, each one according to his karma has an existence somewhere. For example, it is just as if one who has been used to riding in a boat should change to a "kago," and as if a poor man should move from one house to another. This is the usual positive view (*jō-ken* 常見). If a man, be he priest or layman, have no deep insight and knowledge he cannot get rid of this view.

One kind of
positive heresy

Even though it be the head of a temple or a man who is very learned in Buddhism, as a usual thing men hold only this positive view. Even those priests who are unusually keen of understanding, and those who can solve the riddles of the ancient law, and those who are skilful mourners, as a rule hold these views. This is pitiful.

But when we come to the extreme view some hold the following:—man is always man, beasts are always beasts, males are always males, females are always females, all things are settled and there is no change. So it is with nature as shown by the five cereals. Wheat and rice do not mix, every flower and fruit has its own kind of seed, and you do not confuse peaches

Individual
immortality:
positive
heresy

and apples. If you plant a peach-seed it will come up a peach and will not be a plum. If you plant a cucumber it will come up a cucumber and not a mustard plant. If a dog should be born as a man it would bark at people, but as a matter of fact there has never been one such case. If a monkey should become a man he would jump about, climb trees, and play pranks, but as a matter of fact there has never been one child who ran about on the limbs of trees like a monkey. Man is always man, and if there is a root of good in him he will be born in a good place and become rich and mighty. But if the evil karma (*in-en* 因緣) predominates they will play on the mountains and in the forests, and find good water and grass and enjoy happiness. But if the bad karma (*gō* 業) predominates they will always be burdened, will have to go far away, will be beaten by slaves or eaten by the strong, or fall before the arrows of the hunters. Beasts are happy or unhappy according to their karma. This is what they say. And, though this is an unworthy view, if they confess the truth it is what most people believe. But there is a more unworthy view still. It is that among the nations of the earth the number of men is fixed, and when a man dies he becomes a devil (鬼) and when a devil dies he becomes a man. They just go round in a circle.

Man dies ;
becomes devil ;
devil dies ; be-
comes man.

Then according to the law of karma this land and this man exist together. Because man is, there is grain and wealth. Countries are large or small ; men are many or few ; grain and wealth exist or do not exist ; There is an allotment to everything. If we look at things with the natural eye, and think of them with our perverted minds, things appear to be as presented above.

According to a sacred book, in the Ten-Virtues-world ruled over by Rin-wo if men multiply, the waters of the sea will

decrease so as to make more land. This is not a thing to be decided with the eye of flesh nor with a perverted mind. But in the positive view there is one honest thought. In the time of the Min dynasty a man called Ho-sei-sen wrote a book called "Heavenly Music Sounding in the Air". In this book he tells of one Rigwashi who lived at the north gate of Shūshū (秀州). In the hot summer time he went out in the yard and saw a large leech sunning himself on a stone. He got too hot and turned himself over and died. After a little he burst open at the stomach, became a dragon-fly and flew away. Rigwashi decided that if you bake a leech in the sun he will certainly become a dragon-fly. Later when there was not a sign of a cloud in the sky and the sun was very hot, he saw a large leech and taking it with chop-sticks laid it on a stone in the sunshine. It also turned over in pain and died. After a little its belly burst, but this time it became a centipede and ran away. Ho-sei-sen thought on this thing. It was the same kind of leech and died apparently the same way, but in the former case the leech died a natural death and because of its own works and merits became a dragon-fly and flew away. The leech and the dragon-fly are the same kind of insect in general, but there is this difference; the leech is a heavy and stupid thing while the dragon-fly flies gaily through the air, and is light and pure and free. Because of the ripening of its works it went through this change without any thought on its part. But the latter leech met his death at the hand of man, and in keeping with this death in the midst of anger he became a centipede—an enemy of mankind. A centipede is very different from a dragon-fly. This thought of anger was converted directly into a poisonous thing. Because of its last thought a thing is born in paradise or in hell. This is settled. There is no knowledge stored up. The form is revealed in accordance with karma. There is nothing fixed in karma. It changes in a moment. This is what they say. This enlightened layman was seeking the law and was studying with Shuwo of Unsei and Chi-kyoku of the Tendai Sect and others.

He knew when he was going to die and, giving orders to his son, had a feast prepared, invited friends and relatives, and when the feast was over he died just as if he were entering into deep meditation. His life looks lovely, but he was led astray by the positive view of phenomena and was very far from the true law and enlightenment. This is not the truth about life and death. The leech bursts open and the dragon-fly comes out. But the dragon-fly is not the leech in a different form. When you put such weeds as "arame" (*Eklonia bicyclis*) and "konbu" (*laminaria*) in a drain ditch they sometimes change to leeches. In that case the leech is not a young bud of the "konbu" in another form. When soil sticks to a horse's tail it sometimes changes to a bee. While it is still on the horse's tail its head and limbs and wings all appear. When it is full grown it leaves the horse's tail and flies away. This bee cannot be called the horse's tail in another form. Again the leaves of some trees roll up and turn into worms that look like potato worms. But these worms cannot be called the leaves of trees in a different form. Again, on the branches of trees and grass, eyes and nose appear and then the small twigs become arms, and the thing becomes a praying mantis. But this praying mantis cannot be called a branch of a tree in a different form. According to the *Gatsurei* (book), at the time of the last moon of summer, decaying grass turns to fire-flies. But we cannot say that at this season all decaying grass is converted into something that produces light. According to the *Soji* the roots of mustard plants turn to locusts and the leaves turn to butterflies. In this case two kinds of insects come from one plant. But we cannot say that this one thing divides and becomes two things. If we look at clams and crabs a living thing appears to change to a lifeless thing. Such things are very numerous. But if we think about these things it is like trying to bridle the wind or paint a picture in space.

According to the *Shugyō-dōchi-kyō* those who hold the positive error seldom fall into hell, but they are slow in obtaining enlightenment. Those who are caught by this positive view of

phenomena are indeed pitiable. In China from the periods Sō (宗) and Gen (元), and in Japan from the Middle Ages onward most of the books written have been of this sort. If we look at things with eyes of flesh and weigh things with a perverted understanding we cannot get a correct view. The book called Ten-gaku-mei-ku is numbered among the classics, but it is a sad thing to allow such shallow things to remain among the sacred teachings. Besides this, the commentaries on Buddhist books written by those who had no power or knowledge: to leave these among the sacred books is truly the end of the world (*massei* 末世). This is the way the collection of sacred books has been formed, and as for statues of Buddha, seven or eight out of ten are made wrong, and the ritual conducted by the priests is all wrong. Those who reject the true teaching and hold to that which is false are very numerous. This is truly lamentable.

Again, among the glib worldly-wise men there are many who hold the views set forth hereafter. If one thinks a thing to exist it exists, and if he thinks it does not exist it does not exist. If passion has a place in one's thoughts it will influence him through many states of existence. If one dies with his thoughts on a beautiful pot he will become a devil and return to taste the pot. If a man steps on a cucumber and regrets it he will fall into hell and be attacked by a leech. If one is reconciled in his mind to all things the environment of seeing, hearing and knowing will become enlightenment to him. In a world where nothing exists there will be no hell and no paradise (Tendō 天堂). In the three worlds (past, present and future) in the unobtainable place, what kind of karma will there be? This also, if we look into it just a little, appears high and interesting, but it is not so. Hoseisen whom we quoted before is far from the truth. He is honest, and that is a good point, but being reckless in expressing himself about things that have never been seen by the eye, he falls into many errors. He who wishes to find the truth let him beware! No matter how much one denies the existence of

Buddhistic
Pragmatism,
(Heresy)

things, things before the eyes such as "tatami", posts, ceiling, "shoji" and so forth, do not cease to exist. Suppose there are rocks on the beach which prevent boats from coming near. If these rocks should disappear it would be very convenient for those who go across the seas, but just to think it does not exist, even though one wishes it not to exist, that does not cause a thing to disappear. And though one wish for a thing ever so much, that does not cause it to exist. The man who is hungry, no matter how much he longs for food does not obtain food merely by wishing for it. The man who is freezing, no matter how much he thinks about clothes, does not obtain clothes merely by thinking about them. If the poor man could see wealth and salary and obtain the same it would be a fine thing, but his merely seeing it in his imagination does not produce it. This is substituting the imaginations of a sinful mind for the psychology (*yuishiki* 唯識) of the Buddhistic teachings. This is a very shallow view.

Body destructible; Soul indestructible.
(Heresy)

Again, another kind of worldly wisdom is as follows:—The body is destructible but the soul is indestructible. The body decays but the soul is not destroyed. This body has limits; it is only five feet in length. But the heart is limitless. It fills heaven and earth. If it follows the law of destruction there is no limit to the pain and pleasure, rising and falling, which it will experience in the "six ways"—(the six stages of transmigration). If it follows the indestructible way it will reap the reward of the four holy ones (*shi-shō* 四聖). This is what they say. It sounds plausible at first but it is a very shallow view. They hear the Buddhist truth explained and twist it to fit their own perverted minds. In this case one man holds both the negative and positive heresies, the one he applies to the body and the other he applies to the soul. Such men try to hold to both views but are like a man running behind a carriage who follows first one wheel and then the other. We have no use for such pedantry (disputatiousness). The true view is different from this. Look at those who love an argument and wear knowing

airs. They are usually poverty-stricken people. Their descendants also will have trouble. These are all immoral. To have the wisdom of the world is to invite the anger of heaven. To be too bright is a shameful thing. Fundamentally this is a departure from nature. If we look into history we find that the ancients have something to say about this. "When the moon is reflected in a deep clear pool, even though the waves arise, the reflection remains." "The temple bell on a still night being struck gives forth a perfect sound. It is like the top of the bank that bounds the sea of life and death". "Though one tries to speak, his words fail, and though he tries to express his thoughts he finds no way". This is said about words and thoughts.

According to the Hongō-yōraku-kyō, a phenomenon of good and evil, of light and darkness, is found in a heretical poem of the country called Ayuja (North Benares, Middle India). This is something that ought to be carefully considered. Besides these there are many wandering thoughts that cannot be called theories. One kind of prejudiced person holds the following:—all doctrines are temporary. For example, in Buddhism (they say) there is no such person as Shaka Nyorai. The fact that in the Buddhist books there are contradictory statements about the time of Buddha's birth and death proves (they say) that Buddha never lived. Anan, Kanshō, and others in order to win the faith of future generations created a wonderful man and constructed his teachings out of their own experiences. This is what they say.

Some deny
historicity of
Shaka, Lao-tse.
Confucius.

Again, there are some who hold this theory:—There never was a man named Confucius as claimed by the Confucianists. His was an illegitimate birth, (born in the minds of the Confucianists). Some say he was born in answer to prayer in the Nikyu Mountain. He is called Kyū (丘) or Chūji (仲尼). If we read the Kego (Confucian Apocrypha) we shall find much frivolous stuff that will convince us. Shikō, Sōshin, and others, in order to win future generations, produced (they say) an ideal gentleman and used him to propagate their own system in the world.

There is still another example of this kind of thing :—Some say that Laotse whom the Taoists claim to follow never lived. In their books there are three princes, a major, general and a vice-general. Benevolence (*jin* 仁) and righteousness (*gi* 義) were set forth together. These words are not ancient words, and therefore by them we can tell that the books are false. Kwanrei-inki and others, in order to win future ages, created a fabulous man and grouped their own ideas around him. This is what they say. There is a similar story about Daruma of the Zen Sect in the early Middle Ages. They say he never lived. For according to the Fuhō-zōden (history of the Canon) the Law had an end with Shishi Sonja. A later scribe added Pashashita Sonja and others down to Daruma. The catechism of King Bu of Ryō, and the reported meeting (with Daruma) of Sō-un of Gi :—both of these have chronological inconsistencies. They are not historical works, but forgeries. Such men as Eka-Sōsan added their own thoughts to the writings of Resshi and Sōshi, and in order to win future generations created a great and active man. In the same way they follow Buddhism in all its branches and argue that it is a dream. All the founders of sects, revealed and secret, were trying to interpret dreams. This is what they say.

Some say
"Simply fol-
low the Zeit-
geist."
(heresy)

Another kind of prejudiced men argue this way :—The true way is in harmony with present-day thought. To keep the laws of the present time ; to live according to the way of the present ; to speak modern language ; to serve the ruler of the present ; to keep company with men of the present ; to wear the garments of the present ; to eat the food of the present ; to do the work of the present ; to keep the heart straight ; to walk the straight road ; to speak quietly ; to be careful about conduct ; to wait on parents, where parents are living ; to serve rulers zealously ; to teach children carefully, if one has children ; to control retainers well, if one has retainers ; to be obedient to the husband, if one has a husband ; to control (*hikii*) the wife well, if one has a wife ; to honor the elder brother, if one has an elder

brother ; to pity the younger brother, if one has a younger brother ; to be kind to the aged ; to love children ; not to forget ancestors ; not to be careless towards parents-in-law ; to have respect for the great ; not to make fun of the foolish ; not to do to others what we would not have done to ourselves ; not to be crabbed ; not to be too busy with little things ; though one be angry, yet not to excess ; though we be happy, yet not to the extent of losing self-control ; not to be hard-hearted ; to take nothing, not even dust that belongs to another ; not to be stingy, even in the matter of giving up one's country ; not to be sunk in a sea of lust : not to kill anything that is not man's enemy ; to be careful to nourish the body ; to remember the stations of high and low :—this is the only law for all countries and all times.

Again, another kind of prejudiced fellow talks this way :— In India, China, and Japan, all those who have taught the Way have added something of their own to the books. In India to start with they had worldly ethics, but to this they added the heaven of Brahma and the heaven of the four meditations. Later writers added to these the heaven of no-thought. To this, later on, another added the heaven of no-form. Aran-karan taught the heaven of uselessness-of-place. Utsuzuranshi explained the non thought and the anti-non-thought (*hi-hi-zō* 非非想) heaven. The priests added to that and taught the Nirvana of extinction. Among these priests some added to the teachings of Agon and Sanzō, some set forth the Great Vehicle of law and phenomena, while others taught a doctrine of emptiness. Again, others still, added to that and taught One Vehicle, Secret Vehicle, and so forth. Among the teachings put forth in China, in the Shu era Kwan of Sei and Bun of Shin taught militarism. Confucius combined literature and militarism. On top of this Confucianism Bokuteki set forth the teachings of Kwa (a country). To all this Yoshu added imperialism. Kyokō set forth the way of Shinnō. The disciples of Sōji explained Mukwaishi and Kattenshi. The Shintō of this country was first made by combining Confucianism and Buddhism, and it was called

Some hide
behind excuse
that in India,
China, Japan,
the sacred
books have
been added to
all along.

Ryōbu Shūgo (兩部 習合). Next the disciples of Buddhism became jealous of the rise of Shintō and began to propagate what they called The Original Shintō (*honjaku enki no Shintō* 本迹縁起の神道). They made the gods to appear in front, but in the rear it was Buddha. Later when the Shintō priests saw Buddhism flourishing they became jealous, and separating the two, expounded The One Original Shintō (唯一宗源). Later still this was made to conform to Wō-dō (The Imperial Way), and they called it Wō-dō Shintō. These days it is explained as Shintō but its back-ground is Confucianism. Human nature is the same in all three countries. This is what they say. And some say that this is the proper religion for this superior age and shows the wisdom of those who produced it.

Some follow
Confucius and
Mencius.

Again, a certain kind of student reads Confucius and Mencius and believes the psychology taught by the Confucianists of the Sō dynasty. One of them met a man engaged in meditation and asked for a message. When he had heard a little he claimed that he had received enlightenment. Later he read in Mencius on Freedom that the highest heaven has no sound and no odor. The kite flies in the heavens and the fish dances in the deep. This seems natural, but what does heaven say in Confucianism? "The four seasons come and go and all things are born and grow." Sōten would bathe and blow the flute and read poems and say that he was going home. This seems to be the true way and the wisdom of saints and sages is not different I think. Later on this student becomes a teacher and leads others, teaching that these mysteries are not different in Buddhism and Confucianism. From Confucianism one learns to practice self-control and keep the family in order, as well as to keep the country at peace. These things are not found in Buddhism, and only Confucianism teaches ethics perfectly. This is what this student says. But the sad part of it is that when he hears that all things are contained in Buddhism he misunderstands it, and when he sees the three kinds of mistakes made by those of the Zen Sect it only confirms him in his error.

Again, another kind of fellow says there is no fixed way in the universe. One simply takes what all the holy men have handed down and so uses it as to grow by it. These things are a help to men and men may be saved by them. This is a hand-made way without dogma. Those who are called saints are the creation of writers. But we must say that the virtues of the saints are not simply virtues growing out of knowledge. Otherwise benevolence, which means to save men, would cease to be a virtue. Everything would become merely a matter of system and arrangement.

Among Shintoists there are some who hold the following theory:—All the gods are simply to make men afraid and to make them careful, and have no real existence. These active and passive principles, the sun and moon, the four seasons, mountains, rivers, and the imperial palace; all these take divine names and are treated as gods. Holy and wise emperors, meritorious samurai, brave soldiers, and officials that have been sent into exile; all these are thought to be gods and have shrines erected in their memory. When they have the names of gods and have shrines then the common people connect with them all sorts of strange stories. Kings do not prohibit that which is harmless in the world. The historian records things as true. Shōtoku Taishi, Toneri Shinnō (Ihito Shinnō) and others borrowed this and taught it to the world. We cannot recognize this as a fact. The Kojiki and the Jindai no Maki do not agree about these things. For example, Amaterasu Ō-mikami is sometimes a man and sometimes a woman, which proves that the records are not to be depended upon. They are all empty stories and are not to be believed. If these are called simply qualities of the active and passive principles (*in-yō* 陰陽) or of the five elements (*go gyō* 五行), it does not even measure up to the Confucianism of the Kan era. The other Shintō books such as Daijō-kyō are branded as false. The book in five parts which contains the secrets of the priests of the imperial shrines at Ise is a combination of Buddhist and Shintō elements compiled by the

Some discard
dogma

Gods simply
to scare men
(Shinto heresy)
69

Amaterasu
Ōmikami
(male?
female?)

priests of the Shingon and Tendai sects, and is not an ancient book at all. Other Shintō books are written by priests and students who are mediocre and ill-informed. We can see this if we observe the inconsistencies as to dates and facts.

Again, some believe all the Daijō-kyō (Taoism?), and if there is a point about which they are doubtful they receive a revelation from the gods and perform ablutions for purification. After this is finished they declare that the spirit of the gods has settled the matter for them. Then they add on strange things and queer stories, and produce ceremonies for festivals, and so on. They simply work over Mikkyō (Secret Buddhism), add a little to it and call it Shintō. They do not exhaust the four or five elements (*dai* 大), but only the five forces (*go gyō* 五行) contain a full explanation.

Some hold
Taoism and re-
ceive revela-
tions when ne-
cessary

Again some say that the gods are simply incarnations of the creator (*sōkwa* 造化), of the mind (*kikwa* 氣化), of bodily form (*keikwa* 形化), of the soul and so on, arranged in order. As there is no limit to men's imaginations in this world, so there is no limit to the number of views (theories). Other views and explanations are written in books, or are existing in the world. These views are not numerous among the well-to-do, but are very prevalent among the poor and lower classes. They are not common in the homes of the prudent, but are often found in ill-ordered homes. These views arise because the Ten Virtues have not been carefully kept in the past. Because of the lack of understanding the Great Law is trampled under foot, and men lose the way of men and the way of heaven. In one of the sacred books we are asked to have mercy on mankind. Men by nature have the faults of covetousness and anger, and on top of that they hold false views or wrong thoughts, and thus lose the good karma that has come to them from the past while at the same time they plant the seeds of trouble in the future.

The psychologists know that without personality (*shō* or *jō* 性情) men cannot possess the virtues of a Buddha that will influence others. When a teacher hears it asked how a Buddha

will appear after he has laid aside the flesh and all connected with the flesh, he can understand the reason for the existence of sects. When he sees the books of Mencius and Shunshi he will recognize the uselessness of argument. If we notice the effect of the eloquence of Chōgi and Sōshin we see that such eloquence will destroy a nation. Shinshi and Kanbishi read books on law and punishment and learned that worldly wisdom throws the world into confusion. Shiba Shōjo and Shareiun read compositions and learned that style does not conform to truth. Yōyū and Wōtsū examined learning and found that imitation is destructive of virtue. The Confucianists in the time of the So dynasty read the history of conflicts between kings and subjects and learned that scholars do not know the darkness of the age in which they live. If we observe the fact that king Shōtō of Ryō put on military uniform and lectured on Confucianism, we can see the harm wrought by much learning. In everything the doings of a sinner are like the sinner, and all his thoughts and anxieties are vain. Let him know his place and the fruit of his doings.

If this non-heresy virtue which we have been explaining is perfected, men will become saints and sages. And the meaning of that is this :—if we do good we shall receive a good reward, while if we do evil we shall receive evil in return. Even this one thing helps anyone whatsoever to take his place among saints and sages. If anyone know that he will receive good for good, he cannot fail to do good. And if anyone know that he will receive evil for evil, he cannot but cease to do evil. He that does not evil and does good becomes a good man on the spot (*sono mama*). He who is a good man today will be a good man tomorrow. If there is no evil in the heart true wisdom will be born. If one is righteous in this life he will be righteous in the next life. He will go from righteousness to righteousness and perfect wisdom. Such a man is called a sage or a saint. If he is a sage or a saint in this world holiness will be perfected more and more. The man who has all virtues, all wisdom, and

THE TRUTH
STATED

all completeness is called a "Bus-se-son" (a Buddha in the world). But the men of this world forget the way that is near at hand and go astray. And some imagine that the easy way is afar off, and so they fall into error.

If one believes in the existence of this Buddha he is like one who sees the target and lets go an arrow. He does good and does not loiter. He who believes in the Buddha according to the Great Reality has the Buddha heart in him. He needs no repentance and no knowledge (*satori*). He needs no dogma and no commentary. He needs no literary style and no eloquence.

The way by which one becomes a Buddha is called the Law (*hō* 法). The man who lives by this way is called a bodhisatva. Those who guard the way are called gods and heaven.

Those who believe in these gods, even though they be low and despised men, will not think evil even when they are not seen of men. Still less will they do that which is evil. Man is a creature of habit, and if he does good he will become good. Habit becomes character. This good becomes my body and heart. If we serve the gods of heaven we shall perfect in our bodies the virtues of the gods. If we serve (*matsuru*) the gods of earth, water, fire and wind, we shall perfect their virtues in us. And when we have perfected these virtues then we enter the state of the sage and the saint. In an ancient Chinese book the five virtues of the historic kings are enumerated. This is not a false statement. Those who rule the world will have the virtues of the gods of the elements (*shidai-gogyō*). We can discuss any and everything with those who have faith.

SERMON X. B.

Second Sermon against Heresy. (*Fujaken-kai no Chū*

不邪見戒之中)

I am talking about the time when Buddha was in the world. According to a sacred book Mokuren Sonja had a foolish elderly

disciple. After he had entered the priesthood he found out how stupid he was and was filled with remorse. He tried to commit suicide. The Sonja came to that place with the power of the gods and said to the disciple, "Do not destroy yourself; I will explain your condition to you." Then he fell into deep meditation and led the man down to the sea-shore. By the sea there was the corpse of a woman who was looking toward heaven. Her face was covered with worms. They would go in at the nose and come out at the mouth, or they would go in at the eyes and come out at the nose. Makara (the disciple) seeing this asked, "What kind of person was this?" The Sonja answered, "This was the wife of a merchant. Her husband in pursuit of wealth started to a country across the sea. The woman grieved at the thought of parting, and wept. Her weeping affected those who were near by, and they said to her that because of the uncertainty of life on the sea it was only reasonable that she should weep when her husband was leaving her for a journey. But, since all plans had been made it was too late now to stop them. So they urged her to go with her husband, and the latter being persuaded took her along. But a great storm arose on the sea, the ship was wrecked, and all on board were drowned. Now this woman was very fond of looking at herself in a mirror and admiring her beauty. So these worms on her face are her last state of existence." Makara looked upon this sight and pure faith sprang up in his heart. Later he was taught further by the Sonja and received the enlightenment of a priest. Where there is a heart there will be form, and where there is form there will be a soul. This woman was taken captive by eyebrows, eyes, nose and mouth, and when the last breath left her, her heart appeared in her face in the form of worms and they did not depart from her even for a little while.

The word Makara is Sankrit and means old and foolish. It is the name of a foolish old person. Behold! the true Law does not choose the wise and learned. Karma and true form appear only in those who have true faith. Those at the present

time also, if they exercise their hearts in faith may attain to the deepest true law.

There is an illustration taken from the appendix to the Sutras about a thing that occurred after the death of Buddha. In India there was a man and his wife who loved each other very much. The husband died while he was still young. The young widow grieved greatly. She called in Kyo-Sonja to console her. While he was at her house a worm came out of her nose. She threw it out into the yard and was about to trample it to death. The Sonja said, "Wait a moment. There is a karma-relation about this. This worm is the incarnation of your husband. He was always admiring your beauty and his body and soul were bound. From the time of his death he has been living in your nose. If you kill that worm you will have affliction in your body, and your sin also will be deep." Then he performed a miracle (*jūriki* 神力) it is said and revealed the real form of the worm. This is another example of the disposition of the heart becoming incarnate. In the former case it was in the person's own face that the change took place, but in this case it was in the face of the man's wife. The place of the embodiment was different in the two cases, but the principle is the same.

The next incident occurred while Buddha was in the world. It is told in the Sōgo-kyō. Sharihotsu Sonja had a disciple called Sōgo-biku. On one occasion a number of traders formed a party and set out for a certain Treasure Country to the south. For the sake of luck they asked the Sōgo-biku to go along with them. On the ship they asked him to conduct services (*kuyō suru* 供養する). Before starting on the journey Sōgo-biku asked his superior about it. His superior (Sharihotsu) took it to Buddha. Buddha foresaw that it would be profitable and allowed him to go along. There was no trouble on the sea; they reached the great Treasure Country, and procured great quantities of gems and perfumes. On the way back the traders discussed the question as to whether they should take the land route or the sea route.

They decided that since the sea route was dangerous they would go by land. So they all left the boat and proceeded by land. One day the priest sought a quiet place and was thinking. While doing this the party went off and left him. He tried to go on alone but took the wrong road. He saw many strange things by the way. Among them he saw an animal that was shaped like a bed, and it was suffering from the heat of the sun. Again at another place he saw two men with bald heads embracing each other and suffering from the sun. In all he saw fifty-six things of this sort. Then he came to a certain forest. In this forest there lived five hundred hermits (*sen-nin* 仙人). This was the first time a disciple of Shaka had visited their forest and they refused to talk with him lest they should be defiled. But the chief man among them was a merciful man, and he allowed the priest to stay under a tree. Sōgo-biku spent the early part of the night under this tree in meditation. In the middle of the night he slept awhile. In the latter part of the night he sang a sacred doxology. It was a clear moon-light night and his voice filled the forest. All the hermits sighed. But they drew near to him and were comforted. Sōgo-biku expounded the law to them. The hermits all believed and all became priests following Sōgo-biku. They all entered the holy life and in due time received the teachings as to meditation. Before long they became full-fledged priests (*rakan* 羅漢). Sōgo took all these five hundred with him to his own country, and they worshipped at the Gion Temple. It happened at the time that all the company of traders was in the temple. Sōgo went and paid his respects to Buddha and asked him about the animal that looked like a bed. Buddha replied that this was a disciple of Kashō-Buddha that lived at an earlier time. He had defiled his bed and as a punishment for this he was now in hell alone and undergoing this suffering. Then he asked about the two priests who were suffering in each other's embrace. Buddha replied that these also were disciples of Kashō-Buddha. They loved each other and slept every night in each other's embrace.

Because of this sin they were now suffering the punishment of hell. Then one after another he asked about all the fifty-six cases he had seen. Buddha explained all these and also the karma-relation (*in-nen*) of the five hundred hermits who had become his disciples. At that time the five hundred traders who were in the meeting heard these things and believed, all of them, and received the Five Commandments.

These things are very deep. The women mentioned before, out of whose faces the worms came, appeared to be different on the surface, but the truth is one and the same. When a person's breath fails he is changed in a moment just as one sees things in a dream, and he assumes a different form. Then we cannot say that the new form is the same as the person's heart, but neither can we say it is different. Where there is a heart there is living and dying. It is burned by the fire of karma. The two priests we spoke of took the form they did because they were controlled by lust. Sometimes it is the opposite and the heart takes its nature from the outward form. When heart and body have been formed they are burned by the fire of karma. Compare this with what Hōseisen said about the leeches turning to dragon-fly and centipede. By this, truth and error are made plain.

The following also is in the sacred books. Mokuren Sonja arose from his late-night meditations and spoke to the multitudes: "When the day breaks, a living thing in the shape of this building will fly crying through the air." Rokugun-biku hearing this spoke up and said, "This Mokuren deceives people. We have not supernatural powers, but we have learning and piety. Where is there any living thing that has the shape of this temple?" Then all the people doubted and told the matter to Shaka. Shaka said, "What Mokuren said is not false. But such things being very rare should not be told to men. Mokuren talks too much." The multitude spoke again, "What kind of living thing is this?" Shaka replied, "This is a living thing of the lighter hell. When this creature in a previous state was a man he used this temple

simply as a playground. Therefore he receives this long punishment as his reward. There are many cases of this sort." Wherever there is a heart, there a form will appear. One receives his reward according to his works (*gō* 業). When a man is born he is born according to karma, and the form he takes determines in turn the thoughts he will have. When we remember the limitations of man it sounds very strange to hear of a man in the form of a house, but if we take the true view of it it is not strange. For when we think of eyes, noses, hands, and feet, from the point of view of nature, they are very wonderful.

In the teachings of Hyakujō Zenji we have the following. When a man dies all the good and evil works which he has done will appear. It is either for joy or for fear. The six ways and the five elements appear together. Houses are seen, and ships and chariots appear. Lights shine clearly. These things arise from excessive lust in the heart. All evil environment turns to good. Only, the strongest desire is followed and being drawn by karma-knowledge new life is received. There is no freedom. But whether it will become a dragon or a domestic animal, something good or something bad, is not settled. These teachings are interesting. Among them there are some evidences of direct control (by Buddha), but usually it is not so. Among the traditional teachings also there is this tendency. It is in the holy teachings also. When one dies there is a cutting wind which blows from out the heart and disintegrates the members. Great pain is felt from the head to the feet. The understanding becomes darkened and the organs fail to function. Then all the works good and bad that the person has ever done appear before his eyes just as one goes to the shops and sees all sorts of utensils on display. Among all the works the strongest will predominate. When the phenomena of karma appear, whether the orderly or the disorderly will predominate is hard to tell in advance. The devil sometimes appears and the good cannot be held onto. Sometimes the thoughts change and then the phenomena will be different. One cannot tell whether fear or joy will predominate.

It is only the man who has reached enlightenment that has real freedom.

Again in a sacred book there is this view :—When a man is dying there appear five colors before his face. If he is going to hell he sees it black ; if he is going to be a domestic animal he will see blue ; if he is to be reborn as a hungry devil he will see yellow and be putting out his tongue ; if he is to be a man he sees the colors as they are ; if he is to be born in heaven he sees the color of beautiful flowers, which is lovely. If those who are nursing observe the dying man's actions, sometimes he will lift up his hands as if trying to drive something away, or he will try to grasp the air, or he will spit white foam out of his mouth, while his body is in agony and his limbs bounce hither and thither. These are all known as bad signs. But if one dies with a calm face or with a kind expression ; if he folds his hands and seems to be happy and to have harmony in his heart ; these are called good signs. As a rule those who show the good signs are (re-) born in good places, while those which show the bad signs enter the downward way. At such a time those who are standing by should help the dying man to fix his thoughts on Buddha and the bodhisatva, and should read to him the Great Vehicle and the collection called Darani. Those who are near should be quiet. If it is at night the lights should be darkened. It is well to speak of and praise the virtues and good deeds of the one who is dying. If he has harbored malice it is well enough not to mention it at this time. It is well to do what the sick man desires in every way.

After all there are outside influences that sometimes come in and cause an enlightened man to die in pain, while on the other hand a bad man may sometimes be free from pain.

In the Holy Teaching it is said that when one dies he enters immediately into the intermediate state (*chū-u* 中有). Excepting the very good and the very bad it is said that all men enter this intermediate state. By intermediate state is meant that during the period after death until the next incarnation there is a

Intermediate
state for all, ex-
cept very bad
and very good.

temporary (*chūkan* 中間) body and soul. This is not the same as the condition at the hour of death, neither is it the same as the living state. Therefore it is called the intermediate state. In this intermediate state there are six ways (*roku-dō* 六道). In man when the life-karma (*en* 緣) is exhausted the person cannot but die. It is just as if you turn loose a big rock from the top of a peak and cannot stop it midway in its fall. Even if one is reborn immediately after death there is still this intermediate state. Even though the parents are conscious of their ability to have a child, if there is a different karma in the father or the mother, the birth-karma will not come for awhile. But if there is a surplus of karma there is sometimes a delay in deciding where the birth is to take place. During this time of delay the existence is in the intermediate state. Those who are in the intermediate state waiting to be born may change for good or evil according to the influences they receive. In the Sacred Teaching it is said that during the forty-nine days of mourning following the death of a person, the relatives perform services for the good of the deceased. Among the sects of India, Taishūbu and others do not teach the intermediate state. But this is just a difference in the form of the teaching and does not mean that there is a real difference in the state of the dead. If a man is very good this world becomes immediately a pure world of the Seven Treasures. According to his desire such a man may be born again immediately, or he may be reborn and confer blessings upon his fellow men, or he may enter immediately into the four empty heavens. In such a case there is not a hair's breadth between present and future.

It is said that the very wicked have no intermediate state. To give an example :—After the death of Buddha there was in a certain convent a nun who, though in middle life, was handsome and well-preserved. She excelled in keeping the commandments and in many good deeds. The other nuns enquired of her saying, "It is the rule that women are shallow and have not wisdom, and their passions are strong. But in strength of will

you surpass the many. Are you not a saint?" This nun gave way to tears and answered in shame, "I have one thing to confess. When I was a child I was married early. I gave birth to a son but my husband soon died. I brought up the boy alone. He was handsome in appearance and talented. Mother and son loved each other fervently. When the boy had grown up all my relatives wanted him as husband, for their daughters. He refused to marry any of them, but immediately grew thinner and thinner. All the doctors said it was not due to the climate nor the weather but came from suppressing the desires of his heart. When I heard of this I got one of his intimate friends to ask him about it. He answered that he had a thought but that it was something that could not be: he could not speak of it. But the friend insisted and the boy confessed that though it was a very shameful thing to say he had desire toward his mother. The friend told this to me. I also thought it was not right, but when I thought of what an awful thing it would be to kill my son, I granted his request. As soon as he heard this his illness began to improve. One night as he was about to enter my bed the house began to shake. The boy began to tremble and was about to fall into a crack in the earth. I was sorry for him and seized his hair and tried to pull him into my bed. The hair pulled out by the roots and the boy fell to the ground dead. I still have the lock of hair. In this way I came to know of the frightfulness of life and death and resolved to discard all thoughts of the world and seek for the Three Treasures only." These are proofs that the very wicked have no intermediate state.

Those in the world who have a mixture of good and evil will certainly go through an intermediate state. Those who are to be born in heaven have an intermediate state that is suitable for preparing men for all the heavens. If they are to be reborn as men they have an intermediate state suitable to that purpose. The same is true of those who are to be born as demons, and of those who are going to hell, as well as of those who are to be born as animals.

It is said that those who are to be born as men exist in the intermediate state in the form of children two or three years old. According to the Holy Teaching the form which one will take after rebirth is decided in the intermediate state just as clay is shaped by a mould. We see an illustration of this in the dolls made of earth. Those who manufacture dolls first prepare the clay carefully and then put it in the moulds. This is something that all of us can see with our own eyes, but it is a good illustration of the phenomena of life and death, past and future. Printing from wood-blocks is another illustration of the same sort, and so is the work of a caster who uses parafin to cast statues of Buddha and so on. In the extra-canonical books the moulding of parafin is spoken of. When an impression is made on clay with a stamp, for an instant the two are together and the form of both is the same. It is the same with the intermediate state. The time when the karma of life is exhausted corresponds to the beginning of the intermediate state. The mould is not the clay and the clay is not the mould. The two things are different but the form of the mould will certainly be the form of the clay. In the same way the karma-phenomenon is not the same as the intermediate state. The form taken by a man in the intermediate state is not synonymous with the karma-phenomenon resulting from the good and evil acts of the present life. The karma-phenomenon of the present and the form of the intermediate state have a separate existence, but one is a duplicate of the other. The mould and the moulded clay are alike in appearance, but they are not one. The two have a separate existence, but yet they are not different. The intermediate state and the present karma-phenomenon are alike in form but they are not one and the same. The intermediate state is the intermediate state, and the karma-phenomenon is the karma-phenomenon. But they are not different. The moment when this life ends and the intermediate state begins is compared in the Holy Teaching to the weighing of things on scales or balances. When one weighs a thing on balances, if the right hand side goes

up the left hand side goes down, and *vice versa*. The ascending and descending always occur simultaneously. So it is with life and death. The moment of death corresponds to the beginning of the intermediate state.

The changing from the intermediate state back to this life is also like the relation of the clay and the mould. The man that is born is like thoughts that existed in the intermediate state. This is also like the rising and falling of the balances. The moment when one passes out of the intermediate state corresponds to the moment when he enters this life again. This state of death is a time of mental darkness, but the passing over into the intermediate state with a great load of good and evil works, and passion and darkness, may be compared to a ship that being loaded with cereals and many treasures cuts away the ropes and puts out to sea, trusting its fate to the winds and its sails. According to the Kushi and the Yuga and other books those who are in the intermediate state will become men again within seven days. Then if the karma which they received from their parents is not exhausted they will die and be born again. The life in the intermediate state is fixed at seven days and in forty-nine days (seven times seven) there will certainly be a new birth.

Usually lasts
7 days

According to some extra-canonical books there are cases where the time is longer. There is real contradiction between the commandment and tradition. Various theories are brought forward concerning one phenomenon of karma. Five or ten years is not a long time nor is one or two days a short period of time. Longness or shortness is simply a matter of one's dreams. This is an interesting thing. The three worlds of past, present, and future appear in various forms in the wayward heart and in one's dreams, but they have no real existence. When we come to think carefully about this it is necessary to explain it clearly. If we know that one or two days is not a short time even today becomes a law. Night also becomes a law, and so does the day. Even the briefest possible space of time becomes a law. Tomorrow becomes a law. We know that five years, ten years,

one hundred years, or a thousand years is not long, and that any period of time becomes a law. Time to the farthest limit of the future is law. This is not the lowest law. It is the supreme understanding of all the Buddhas. In our dreams we see five or ten years but when we awake we see it was only a moment of time. Really the things we call dreams are simply the manifestations of our imaginations and we cannot speak of their longness or shortness as applied to the things of the world. In the same way the intermediate state, being a matter of the changing of the state of our karma, cannot be measured by the periods of time in use in this world. The measures of time in use in this world such as days, months and years are adapted to this world only and cannot be applied to the intermediate state. Longness and shortness as applied to the intermediate state are applicable to that state only and are not the same as days, months and years in this world. One day or two days is not short, while ten years or twenty years is not long. If karma does not come, a moment may be extended over tens of years. On the other hand when karma appears tens of years may be included in a moment of time. Fundamentally the change of karma (*gōsō* 業相) has no objective existence. One can no more measure the longness and shortness of the intermediate state or of the present than he can measure the gossamer of summer using the lightning for a foot-rule. We can see the influence (*uen* 有緣) and hear the voice of this intermediate state though it be removed a thousand or ten thousand miles from us. It has no more connection with countries, mountains, rivers and towns than a turtle has hair or a rabbit has horns. Though a hundred thousand men or a million millions of men should come between, they have no more existence (to me) than the hair of a turtle or the horns of a rabbit. (*to-kaku* 兔角). It is simply at the place where the karma-relation is, and where my eyes are fixed, that life and death occur. To illustrate, if I go to sleep and dream, I may see the provinces of Dewa and Ōshū, or I may see Nagasaki or Tsushima. All the mountains, rivers, towns,

and people between me and the object of my dreams have no more existence to me than the hair of a turtle or the horns of a rabbit, no matter how many there may be in reality. Fundamentally karma (*engi* 緣起) is incomprehensible. Anything a thousand or ten thousand miles away is not distant, while one's own country and people are not near. In reality law is independent of space and distances. This is an interesting fact. The world on every side of us and all the countries take various shapes in our empty imaginings, but they have no objective existence. This also needs to be thought over carefully and clearly explained. If we know that a thousand miles or ten thousand miles is not a long distance, then China and India become real (law 法) to us. Chosen also becomes real to us. If then China which is not seen becomes real, so will the world which we have not heard about. If we know that a thing which is a foot in front of the eyes is not near, neighboring peoples and villages become real to us. This small five-feet body also becomes real. The particles of water that are too small to be seen also become real. This kind is not the weakest reality (law 法). It is the highest law of reality of all the Buddhas. In our dreams though we see for a hundred miles or a thousand miles it is as if everything were turning round in a space one inch square. This square inch is not something to be measured with a rule, neither is it something near. Nor is something a hundred or a thousand miles away distant. So it is with the intermediate state. If there is the power of karma (*gō-riki* 業力) it is as if it were right before the eyes. But where there is no karma (*in-en* 因緣) even one foot is like a thousand miles. The things before the eyes are not near and the things a hundred or a thousand miles away are not distant. But trying to grasp the environment of the present, or the environment of the intermediate state is like trying to harness the spring wind with the gossamer-web as a net.

The eyes of the intermediate state are like the eyes of heaven :—even though there is an obstacle they can see what is

beyond. It is a wonderful thing. What we see with the eyes is the country in which we were born. In a country there are all grades of men: officials, nobility, rulers and ruled, and friends. There are pain and pleasure, ups and downs. And all these things are fixed. The idea of a country and the idea of the intermediate state are not the same, and yet they are not different. Wherever there is land there will be thoughts, and wherever there are thoughts there will be life. And there will be the pain and pleasure, the ups and downs that go with life. The going of the soul to such a place is like the reflection of the moon in water. Even though there are a thousand million houses in this world they have not all been seen by my eyes. It is only the house where I was born that occupies my thoughts in the intermediate state. The house that is in the eye is the house where I am to be reborn. During this time one's position in the next life as regards rank, riches or poverty, dignity, etc., is settled. The thought in the intermediate state will not be identical with the family name and the class to which one belongs, but neither will it be different. The house and class are the realm in which the thought springs up, and the place where the thought springs up is the place where the next life will take place.

In any one house even though there are a hundred or a thousand persons none but the father and mother occupy the thoughts (in the intermediate state). At that time the question of sex is settled and so is the matter of seniority and whether one is to be the child of a wife or of a concubine. The father and mother are not the same as the thought in the intermediate state, but neither are they different. The parents give rise to the thoughts in the intermediate state, and these thoughts in turn decide where the next birth will take place. It is said that at that time love will spring up in the hearts of the parents according to the thoughts in the intermediate state. And it is also said that the springing up of love in the intermediate state will certainly correspond in time to the springing up of love in the

hearts of the parents (who are on earth). But here also, the love in the heart of the father, that in the heart of the mother, and that in the heart of the child are not the same, but neither are they different. The love of the parents for one another determines the thought in the intermediate state, and this thought in turn determines where the next birth will be. Why should it not be so? Fundamentally all men are equal (*byōdō* 平等). In this equality-law (*byōdō-hō* 平等法) if a relation (*en* 縁) arises there will be a birth. If the relation departs it will come to naught. If it is an alien relation anger will be born. But if it is a congenial relation (*jun-en* 順縁) love will be born. The changes in this karma-relation are not related to the original nature, but birth and death are settled from of old and there is no escaping the fate that is fixed. When then the karma-relation of parents and child come together there is certain to be fervent love in the hearts of father, mother and child simultaneously. According to the Kyō-ron there are distinctions in the intermediate state, and when a male child is to be born the father's heart is filled with anger and the mother's heart with love, but when a female child is to be born the father's heart is filled with love and the mother's with anger. There is a passage to this effect but the interpretation of it is that when a child is conceived the hearts of both the father and mother are filled with love. As to this all are agreed.

When this conjugal love comes to itself the clothing and appearance of the parents are not the same as in the intermediate state. What appears in the intermediate state is simply the essentials of the body and its limbs. The thought that exists in the intermediate state is not just the same as the body and its limbs, but neither is it entirely different. But the bodies and limbs of the parents give birth to the thought that exists in the intermediate state, and this thought in turn gives birth to the body that is to be in the next state of existence. Though it is not clear just what the body and soul will be in the intermediate state, yet it must be like the boat that being loaded with cereals

and many treasures, commits its future to wind and sail and puts out to sea. All the good and evil deeds of the past, all wisdom and folly, all prudence and foolishness, all happiness and pain ; all these things enter in to decide the future destiny of the soul. The karma of past works is transmitted to the next generation through the fusion of the blood of the father and the mother. The result in the intermediate state is not just the same as the blood of the father and mother that was united, but neither is it entirely different. The fusion of the blood (血分) of father and mother gives rise to that which exists in the intermediate state, and this in turn gives birth to the child that is to be in the next state of existence. The strength or weakness, beauty or ugliness, length or shortness of stature, wisdom or folly, happiness or poverty, strength or weakness of passion, good or evil reward ; these things for the most part are at this time decided for the life that is to come. Then the intermediate existence is lost in life. Here the beginning of conception in the womb and the end of the intermediate state are one and the same phenomenon, just like the moulding of clay in a mould. The mould is not the clay but by the mould the shape of the clay is decided. The happiness, virtue, wisdom, passion ; the karma of all these in the intermediate state is the manifestation of the life in this world (*shō u* 生有). The clay is not the mould but it takes the shape of the mould exactly and there is no difference. The next life follows the karma of passion, wisdom and happiness that was brought along by the intermediate state. The passing away of the intermediate state and the beginning of the next life being exactly simultaneous, it is just like the rising and falling of the two sides of a pair of balances : we cannot say which begins first, the rising on one side or the falling on the other. Just as death in the previous state corresponds in time and manner to the beginning of the intermediate state, so the end of the intermediate state corresponds in time and manner to the beginning of the next life.

We cannot know very much about the beginning of

conceptions, but all the pain and pleasure, success and failure, skilfulness and clumsiness, strength and weakness of a lifetime are involved in this beginning. If we think deeply on this it is an interesting thing. The five stages (*go-i* 五位) of life in the womb are all decided by the karma (*gō-sō* 業相) of past ages. When ten months have past the child is born. The parents do not know what kind of child is going to be born. Neither does the child know what kind of a world it is going to be born into. It is simply that a karma (*gōriki* 業力) from the past is taking a decorated form and appearing in the world. To a limited extent the endowment of the child, whether ugly or handsome, bright or dull, strong or weak, may depend upon the mother's conduct, her food, clothes and state of mind, but in the main these things are fixed by karma alone. After birth we can see the effect on the child of environment including its nourishment given by the mother, its clothing, the social position of the family, riches and poverty, the kind of work done in the family, and we can see the influence of associates, of labor and leisure, of pain and pleasure, of skill and clumsiness, of strength and weakness; and there is no doubt that environment has some influence, and that sickness and health depend largely on these things, but the destiny of the child is in the main settled by karma and cannot be changed. Think of this! There are cases where parents exhaust every means in the care of the child and yet the child is delicate and comes early to the grave. On the other hand there are children who are brought up by a cruel stepmother, are hated and abused, yet they are strong and healthy and live to a good old age. For example, there was one Ki who lived before the Shū era who was cast by his mother into a forest and into the water and was left on a by-path, but the birds and beasts nourished him we are told. King En of Jo was left by his mother at the seashore, but a dog came and fed him it is said. There are many such examples in ancient literature. Habit determines character. Parents and teachers by instruction and example can teach children to be virtuous, but as a rule there is

no departure from the law that destiny is fixed by karma. Gyō (a sage) was the father of Tanshu (a fool). Shun was the father of Shōkin. Again, Kosō (a bad man) was the father of Shun, and Kon was the father of U (a great man). We should be careful what we do at the present time. The wise man knows that all good and evil deeds bring their reward. If one is loyal toward rulers and filial toward parents he receives their good will and in that he knows his happiness is being fixed. But if one neglects rulers and parents and rebels against teachers and receives their displeasure, he may know that in so doing his future evil karma and reward of pain are being settled. When a teacher teaches his pupils and gives them useful learning this is laying up the karma of happiness for the teacher. If we kill birds and beasts, when we inflict the extreme pain of death on them we may know that we are laying up the reward that will shorten our own lives.

The pain and pleasure, the success and failure of people are vastly different according as they are born in hell, as demons, as beasts, or in heaven, but in every case one's destiny is due to the fruiting of the karma-seed. And the appearance in the intermediate state is always according to the same principle. According to the Kyō-ron those who are born in all the heavens are born with their heads upwards; those who are born as men are born in a horizontal position as a bird flies; while those who are born in hell are born with their heads downwards as though they were falling. Again those who are born in the heavens are like beautiful gems, or they hear sweet music, or they smell lovely odors, or they come in contact with pure breezes, and share in the most delightful pleasures. Among all, such things as pain and pleasure, purity and corruption, are mixed. But with the fortunate ones happiness predominates, while with the unfortunate ones pain predominates. We are told that those who are born in hell will either be scorched by hot winds or chilled by cold ones, or they may be the victims of fear, or they may be surrounded by flames of fire. According to the Kyō-

ron in these three worlds there are twenty-five states. Those who are born (into the world) will surely have love in their hearts. And those who are born in heaven will see that wonderfully beautiful temple, or they will give their hearts up to the most wonderful music and dancing, or they will be born with their eyes fixed on forests and rich lands. It is said that those who are born in hell will be tormented by cold winds, or they will give place to desire (*ai* 愛) in a place of heat and light, or they will go to the place of eight heats (*hachi netsu*), or they will be surrounded by hot winds, or they will seek for the pure lake, or they will be born in the hell of the eight frosts. Those who are full of lust will see a beautiful woman on a tree that has leaves like swords. They will fix their thoughts on her and suffer for it greatly we are told. In the same way those who are born as demons or as beasts, when they are born they will have love in their hearts toward their environment. To lay up karma according to our condition and to be born according to the love in our hearts; this is the condition of mankind.

On Not Being Heretical. C. (*Fu-ja-ken-kai no ge*

不邪見戒之下).

That good and evil do not go unrewarded is the testimony of all the saints and sages. According to the Eki the virtuous house will have abundant happiness, but the house where evil abounds will have sorrow a-plenty. Think of it! It is true in the secular world also. And if this word is not false we can believe in the influence of karma. This is very near to the orthodox view. And even if those who say these things are not Buddhists, yet what they say cannot be called heresy. Again in the writings of Confucius Shiko asked Confucius whether the dead possess consciousness. Confucius answered, "For the sake of the parents of filial children I should like to say that the dead are conscious, but for the sake of those whose sons have not enough filial piety to bury their parents I should like to say that they

are not conscious. But this is not a question that demands an answer immediately; each one will find out for himself in due time." This is an interesting thing. According to a sacred book Shaka himself did not answer a question about the eighteen evils (the problem?). After one dies he must find out for himself whether or not evil departs from him.

In the Kansho and other books Rikwō is a peerless genius. The people of Kyōdo called him the flying general of Kan. If he had lived in the early days of this country he would doubtlessly have been *daimyo* over ten thousand houses. From the time of the rebellions led by Go and So, whenever there was anything to do in Kyōdo, in more than seventy battles in all he was always victorious. But in spite of all his merit he received no decoration or rank. He did not rise above the ordinary official. When he was an old man he went, under the commander-in-chief, to attack Kyōdo. On the way he missed the road and did not arrive on time. The commander-in-chief sent a messenger and informed the emperor of his tardiness. He also told Rikwō that he was going to report him to headquarters. Rikwō became angry at this and committed suicide. Before this he had talked with a fortune-teller called Wōsaku. He said, "Ever since Kan attacked Kyōdo the first time I have been in every battle. Of the ordinary petty officers and others that have received decorations and rank the number already amounts to several tens. I am not a whit behind these fellows when it comes to merit. Why is it I don't receive any recognition of my services?" Wōsaku replied, "Think about it yourself. There is something in your heart which you ought to repent of." Rikwō said, "When I was governor of Ryōsei I attacked Kyō. At that time I took more than eight hundred men prisoners by deception, and the same day put them all to death. I have not ceased to repent of it to this day." Wōsaku replied, "No greater woe comes upon any man than that which comes upon a man who murders men who have already surrendered. This is the reason your rank is not raised." When

we think on things of this sort we can believe in the result of karma. Again in the earlier days of Kan, Ukō the father of Utekikoku said, "A four-horse carriage ought to go in and out of this gate." Tō-u of Kan said, "I am commander of an army of a million men, but I have never sacrificed one man's life recklessly. Something will certainly come to me in the future." As to the future of Ukō, his son Uteikoku did attain to a high rank. And as to the future of Tō-u, a princess of his family became the mother of her country. There are many such examples ancient and modern. Even before the dissemination of the Orthodox Law the truth was not hidden. Whether Buddha comes into the world or not, the truth cannot be hidden.

Again as to the gods (*kishin* 鬼神) even though an effort be made to hide them they cannot be hidden. To say that the ancients became gods when they died and were men when they lived in the flesh is to speak after the manner of carnal men. If we speak from the standpoint of the fallen world there is no dark (*ian* 幽暗), and if we speak from the standpoint of the Great Reality there is no place that is not light. If virtue abounds among men the good gods will become powerful, while if evil predominates the evil gods will become strong. This cannot be denied. According to the Shō-mon (聖文) the wisdom which knows the eight-emptinesses is that by which the good gods receive glory, and the rules of the "Go-hen" (248 commandments), and the "shichijū" (appendix to the 250 commandments), are those by which the god who guards the commandments will get peace and tranquillity. There is this relation and the gods cover up their tracks. In out-of-the-way places the demons have their roads which lead to the demon-country. The demons of sickness know when an able physician approaches, and they hide. Because of this relation the gods (*jingi* 神祇) appear among men. According to the Saden in the thirty-second year of Sōkō the gods came down to the earth in the place called Koku. King Kei asked Naishika why this was. The latter replied that the gods always come down when a

Truth outside
of Buddhism.
Gods and men
mutually de-
pendent.

The gods
cover up their
tracks.

country takes a step forward. They come to see the virtue of the country. They come down also when a country is about to be destroyed. In this case they come to investigate the evil. So the rising and falling of a country are dependent upon the gods. This was the case in the eras called Gu, Ka, Shō and Shū. In the Chūkō it is said that when a country succeeds it is a cause for congratulation, but when it is about to be destroyed it is a sad affair. Let the beginners believe this. This is the foundation for correct views. To believe this is honestly to believe the writings of sages and saints, and to believe with the reason. None can satisfy the reason but sages and saints. We should not imitate the rabble. One man in a so-called book on theology made the same kind of distinctions that are made in science. This is an impossible task. At any rate if we do not believe in rewards according to cause and effect this world is darkness. It is mere sophistry to argue about it. In the Analects of Confucius one Shiro asked how the gods should be served. Confucius answered, "As yet we cannot serve men: how can we serve the gods?" And being asked about death he replied "We do not yet know life: how shall we know death?" As a later Confucianist said, if this were a matter easily settled and one to be answered on the spur of the moment, Confucius should have answered Shiro immediately, but we see that among all the ten disciples he didn't tell even Shiro, from which we conclude that it was a truth of very great depth. The disciples of Confucius at the present time say that if Confucius didn't explain a matter even to Shiro we would better not argue about that question. As far as the gods are concerned it is best simply to believe the sacred books and tradition. Even if one does not believe the Buddha-Law that fact does not prevent him from being a gentleman. The Analects say we should not talk about strange powers and reckless gods. Such questions demand the mind of a scholar. Bokushi says the gods are wiser than saints, just as those who have good eyes and ears are better off than the deaf and blind. According to Laotze, when we have

gone to the bottom of the matter the god is a spirit. These are all interesting facts. It is no trouble to believe in the existence of the gods.

Full truth
only in the
Buddhist Law.

Now this matter of reward for good and evil and the matter of the gods and so on, these things are taught by saints and sages both within and without Buddhism, but the truth about them in regard to past, present and future is made clear only in the Buddhist Law. If the men of the present time wish to hold correct views as to the deep things of cause and effect and of the gods, the truth may be found in Buddhism. It is not to be found elsewhere. It is manifest in human affairs (life). It is in inanimate things also. It is the habit of the shallow-minded people of the present time to discuss difficult questions, but this is a mistake. This is often the sign of an empty head and has no practical value. Investigate the age of Buddha and of the saints and sages and see! Metaphysical questions are not necessary. Think about it this way: The five-foot body which we possess at the present time is simply a bundle of flesh and blood rolled together. From the cradle to the grave the body gives forth day and night matter that is filthy. This is a settled fact. Even though such famous orators as Chōgi and Soshin should argue against this truth it would still stand. If this matter is first settled it will become the foundation for correct views. It goes beyond the positive and negative views. By this one overcomes ambition and avarice, as well as pride and a desire for victory over others. By this one can overcome all the five passions (*go-yoku* 五欲). And when we overcome all ambition, pride and lust, just as the moon is clear after clouds and fog have cleared away, so will morals and religion become plain. The light of wisdom will lighten the world. Thus when we lay aside transcendental questions, it is then that we come to understand them. Over this body of corruption is stretched two covers of skin, one thick and one thin, just like the foam of muddy water and like the cream on beancurd. And human life is like the body which is a mass of corruption covered over by a skin. The

shallow-minded see only the skin and not the corruption beneath. This is called darkness of mind (*mayoi*). To cover up all corruption with an attractive cloak and thus practice self-deception; this is characteristic of human nature. The shallow-minded see only the splendor of the outward man and do not see the corruption that is beneath. This is called waywardness (*mayoi*). The color of the skin indicates the color of the flesh beneath, but if one looks only on the outward appearance and forgets the things that are deeper down, this is called error (*mayoi*).

The excess of flesh, blood and corruption in the body comes out on the head and is called hair, just as grass and reeds grow out of the ground. Corresponding to the small stumps which we find on the ground are the hard formations at the end of our fingers and toes which we call nails. The hair of the head has a tendency to run wild and needs to be controlled just like the tendrils and runners of the wistaria. Since the twenty nails have a tendency to get sharp like stones and to hang on things like the thorns of a rose, it is necessary to keep them trimmed. When one sees the hair nicely kept he forgets the real nature of hair, and when one sees the nails nicely trimmed he forgets the real nature of nails. This is called error. It is just like the worms in filth, and the earth-worms and grubs in the earth that do not know their own impurity and ugliness. The skin that covers the body is not substantial (*kenjitsu* 堅實). It has difficulty in containing the corruption which it covers. Day and night it allows the corruption to escape. In the ear there is ear-wax, and in the nose there is the nose-fluid. In the eyes there are tears, and in the mouth there is saliva, and so on. In the whole body there is sweat and dirt. The body casts off its waste matter, liquid and solid. This casting off of waste matter must be controlled. Those who control these best are high-class people. Those who are careless about these things are low-class people. There are these classes high and low, but they all possess these impurities. All the varieties of men that

grow up on the earth just as worms grow in filth ; these taken all together are called humanity. Those among men who are in darkness, though they are part of the same corruption, seek to rise above their fellows in fame and power. They are troubled by pride and ambition. They are in the grip of the five passions. The learned and brilliant, rulers and nobles, the strong and powerful ; these being held down by these things and prevented thereby from knowing their real nature, are really pitiable creatures. According to a sacred book, in the bodies of men, in their vital organs, in their bones and flesh and in their skins there are various kinds of worms living. There are always eighty thousand head of worms present and they eat incessantly. Around this lump of worms a skin is stretched and the result is called man. When we take food, while it is passing before the eye, being put into the mouth and swallowed, it is called man's eating, but as soon as it has passed to the inside and the worms begin to devour the food greedily it becomes the worms' dining. What is left by the worms becomes flesh and blood, or is cast out into the draft. For the time it nourishes the body, the eyes see, the ears hear, and the tongue moves, and men do not know that the worms are working. And the worms do not know that men exist. They (that is, men) are all filled with pride, covetousness and anger. Because of the nature of this corrupt flesh men are in pain day and night, they hunger and thirst and are continually harassed by heat and cold. All kinds of sorrow and pain are constantly on hand. This is a settled fact. Even if such an orator as Furuna (of India) should try to prove the contrary he would fail. If the fact be admitted and not doubted it will become the foundation for the correct view. Men with food and drink stifle hunger and thirst for a time, and with clothes temper the heat and cold, and live in the world for a little while.

When men take food and drink and satisfy their hunger and thirst, because the worms in their bodies are thus satisfied and because the taste and odor are pleasant, they take pleasure in eating and drinking and forget the pain of hunger and thirst :

this is called error (*mayoi*). Men put on clothes to ward off the heat and cold, and because of the comfortable feeling they forget the pain which is fundamental: this is called self-deception (*mayoi*). Or it may be that through coveting food and drink he will bring sickness upon himself, or perhaps a quarrel with others, or in extreme cases involve his country in trouble. Or in the matter of clothes one may think only of style and looks. In extreme cases, wanting something new and different, they make counterfeits and imitations and get themselves into trouble, (e.g. stealing a crest). Truly this is a sad and lamentable fact. Since men are in pain and suffering day and night they seek to avoid pain and find comfort, to put away labor and find pleasure. The passion of the average man is like this: he makes a desperate effort to escape suffering but is not able. He strives frantically after pleasure but is not able to find it. The vital organs are first empty and then full, while the bones, muscles and skin are alternately strong and weak. On the outside the wind, cold, heat and moisture are sometimes regular and sometimes irregular. Thus, from inward or outward causes man is the victim of many diseases. While we are in the body we cannot say we are free from disease. And if there is disease there are various kinds of pain. It is more painful than if one were beaten with stripes by another person. This can be seen in high and low, noble and mean, wise and foolish. If one admits this and does not doubt, it becomes the basis for the correct view. By this one may escape the pit-falls of both the positive and negative views. And the five, lusts for name and gain, as well as pride and ambition, may be completely swept away. By this one can rise entirely above the world and live in a higher sphere. But if one forgets this while he mingles and mixes with people, if he be led about by the changes of the world and the circumstances of his family, if he does not heed the changes in the weather, if he presumes upon his health, if he gives himself up to pleasure and games, and if he passes his time carelessly: this is called error (*mayoi*).

With five feet of body, if after a period of health one is sick for awhile, just when he thinks he is going to recover and have health again he falls a victim to various other diseases. He passes the days, the months and the years, and when he begins to wonder how it will go with him he awakes to find himself an old man. The skin wrinkles, the teeth fall out, the hair and beard turn white, the back bends, the eye grows dim, and the hearing becomes bad. All this is fixed. Though one be wise and know the secrets of heaven and earth, of past and present, yet he cannot escape from these things. Though one be strong enough to lift one hundred and fifty tons, or to overcome a thousand men, yet he cannot escape this fate. If one recognize this and doubt not, it will become the foundation for the correct view. By this one may escape the pit-falls of both positive and negative views. If while one is young and vigorous he gives himself to all sorts of frivolity and passes his days carelessly, this is called error.

This a world
of sorrow.

Thus in this world a man is in peril of water, fire and wind, famine and war, kings and rebels. A retainer may be put away because of flatterers, and even though he is loyal his life may be taken and his house destroyed. Kings may be deceived by bad retainers, or make mistakes that involve their realms and endanger their lives. In any community of relatives, friends and neighbors eight or nine men out of ten have trouble and sorrow, and do not get their hearts' desires. One is bound to have enemies be he great or small. According to an ancient book all ladies in the Palace have those who are envious of them whether they are beautiful or ugly, and all retainers in the Palace are suspected whether they be wise or foolish. The gods find fault with noble houses. The masses of men hate and revile a man of genius. Past and present are just the same in this respect. If one recognize this it will become the basis for the correct view. By this one can escape the pit-falls of both the positive and negative views. It is the habit of foolish people to hold ill-will against others, and thus to bring sorrow upon

themselves and pain upon others. This is called error. Again when anyone has his head turned by a little success and glory, and gives himself up to frivolity and pleasure, and spends his months and days carelessly, this is called error (*mayoi*). Pain and pleasure come alternately. When this sorrow is ended that sorrow comes, and when this pleasure is complete the heart demands more and never cases day and night, but sooner or later it all must end. This is the fixed nature of the world. Even though someone should say that the moon is heat and the sun is cold, that would not change the facts. If one recognize this and doubt not, it will become the foundation for correct views, and by that one may escape the pit-falls of both the positive and negative views. If a man fiddle away to-day and to-morrow in frivolity while making plans for a hundred years or a thousand years hence, it is called heresy (*mayoi*). To throw away what is near and run after that which is far; to forget what is within and seek what is without: this is the way to fall into heresy.

We have a body and we have thoughts. We can't say that the body is first and the thoughts later, neither can we say that the thoughts are first and the body later. If we speak of essentials only, we would say that there is a child's body and a child's mind, an adult's body and an adult's mind, a man's body and man's mind, a woman's body and a woman's mind. There is also pain of both body and mind. We cannot say that the body and mind are first and the pain later, nor that the pain is first and the body and mind later. If we speak of the essential points, where there is a three-foot body there is a pain that corresponds to it, and where there is a five-foot body there is a pain which corresponds to it. Where there is pain there is also sorrow. We cannot say that pain (*ku* 苦 cause of pain) is first and the sorrow (*u-nō* 憂惱 inward sorrow or pain) is later, nor that the sorrow is first and the pain later. The essential point is that there is a simple heart with the pain and sorrow that accompany it, and there is the complex heart with the pain and sorrow that go with it. If there is a 50-year or a 100-year heart, there are

pain and sorrow that correspond to each of the hearts. This pain and sorrow of body and mind become the foundation for entering upon the way of sage and saint. These are the things that accompany the man in whom happiness abides deep and thick, and do not accompany the man who is full of selfishness (the *go yoku* 五欲). Where do body and mind come from and whither do they go? Where are they born and where do they disintegrate? Only the Great Buddha knew these things naturally, and all other saints and sages had to get them by study and practice. The man who, having given birth to a doubt, attained a strong resolution is called a great man (*dai-jōbu* 大丈夫). One of the ancients said that a great doubt leads to great enlightenment. He who does not know the meaning of these experiences when they come, who when pain comes simply tries to find a way out of it, such a one will fall into serious error. Such a one will find fault with the world and criticize men. Such a man is called a wandering sinner (*mayoi no bonpu*).

Only Buddha
had full know-
ledge by nature.

If we know the beginning of life we will also know the end of death. And if the end of death be clear so will be also the place of departed spirits. If we know the conditions of the present we will know also the karma of the past. If we know all about the body and soul of the life that now is we shall know the pain and pleasure of the future. What we call sanctification (*gédatsu* 解脫) and Nirvana are present facts that have come down from the past. We are not to wait till some future time to get sanctified. The cycles (*ruten* 流轉) of life and death are present facts, and also go on to the limits of the future, (*jinmirai-sai* 盡未來際). These are not things that should be turned over to the karma of the past. Let us think about ourselves. Everybody knows that this body of flesh and blood is the offspring (*yobun* 餘分) of our parents. Whence come flesh and blood? They come from flesh and blood and are simply an assembling of water and cereal food. When it is born what kind of thing (何物) is it? If it is hungry it cries, and if it is cold it cries. When it gets its mouth to its mother's

breast it sucks. It knows not even its parents. While it is still in this state of ignorance the accumulated happiness shines out of its eyes. If one thinks carefully on these things he lays the foundation for the orthodox view.

Now come food and drink, clothes, cold and heat, day and night, sleeping and waking. All these are a part of the child's life as he grows up. He grows, receiving education at the hands of his parents and others. He learns various things according to custom. Some children are quick while others are slow, some are bright while others are dull. In things concrete and abstract some are capable and some are not. If one will think carefully on these things it will become the foundation for entering the Holy Way. There are some specially precocious children who even before the age of adolescence do some very surprising things. Some see dimly the customs that existed in a previous state of their existence. Some put their thoughts on games, pleasures and arts that they have never learned or come in contact with. Or again, they think of men they have never seen, or see in dreams mountains, rivers and towns where they have never been. Or they think of things they have never been taught. Such persons without being taught know of themselves that the effects of karma are sure. There are children who can do work which they have never been taught, just as Confucius when at play put the *matsuri*-utensils in order and went through religious ceremonies. And there are some that speak of things they have never seen nor heard since they were born. For example, Lady Yōshukushi of Shin asked her wet nurse for a gold bracelet, and Hotaiken told about having died in a well in a previous state of existence. These persons themselves remember these things, but besides that their parents, brothers, wet nurses and others know them to be true. To think deeply on these things is to lay the foundation for the orthodox view. To test this matter just take six or seven children and bring them up. By so doing you will see the difference in mental make up, and in the way the children act, and can see how they

As effect of
karma some
see dimly
things of pre-
vious state.

The truth is
nigh thee.

cannot escape from the influences of karma within them. The reason the men of the present time do not find the truth is that they seek for it in some high and distant place. They don't know that it is right at their feet. They are looking for it somewhere else and therefore though they seek it a hundred or a thousand years they will not find it.

If Law existed in the past this thought existed also. If Law exists in the future this thought also will exist. If Law exists at the present time this thought also exists. If Law existed in the recent past so did this thought. If the karma-works are long or short so will be the thought. In this life we have years and hours, and the thought life is influenced by time. From morning till evening, from birth till death we cannot escape from these things. We cannot escape from life and death or from past and future. When environment (*kyō* 境) comes thought takes place, but when the environment passes away the thought vanishes. When the thought vanishes it appears to leave no trace of itself but that is not true, it leaves an odor. If anyone has thought deeply and strongly about a thing he will not forget it for a long time. Where does the odor remain? The body changes with the thought. Emptiness does not receive the odor. But the thing one does not soon forget, where is it recorded? The spleen, the stomach, the liver and the gall-bladder are just so much solid meat. The eyes, ears, nose and tongue are simply meat. If we think this over carefully and arrive at the place of knowledge, this law becomes clear just as though we were walking in a plain road at high noon on a clear day.

If this appears it also disappears. It doesn't remain even for a little while. If one be fully persuaded that thoughts disappear and do not continue, and if he doubt not, this will help him safely over the pit-falls of the positive view. Again, here is a thought that continues and does not cease even for a little while. And if one be fully persuaded of this and doubt not, it will help him safely over the pitfalls of the negative view. The

thought of to-day is not the thought of yesterday. Yesterday there were pains in the body and sorrow in the mind. When we recall the same thing to-day it is only the memory (*eisō* 影像) that remains. To-day there are pleasures and the heart is glad. There remains no consciousness of yesterday. Sorrow is a different thing from joy. It is the same with days and nights and thoughts (*nen* 念) and moments (*jiji* 時々). The sun goes and the moon comes. Cold changes to heat. The mature man is different from the child, and the old man is different from the man who is in his prime. In the same way the later thought is not the earlier thought, but when all the thoughts, sharp and dull, shrewd and stupid, are taken together they make up one's mental state (*shinsō* 心相). If we compare this to a running stream of water, the water before rain and after it are different, but the stream itself goes on continuously. So it is with consciousness. Sight changes to smelling and smelling to hearing. The hearing changes back to seeing, and seeing to tasting, and tasting to smelling, and smelling to feeling. If one says this is like pulling a cart from the west to the east, he is mistaken. Neither is it like monkeys in a cage that show their faces now at one and now at another of six windows in the cage. Hot and cold are known only to the man who has self-consciousness. If the mental state of yesterday was turbulent the mind will not be quiet to-day. While if the mind was quiet yesterday it will be the same to-day. If old age is free from faults it is because of the education received in childhood. If the soul is quiet in the hour of death it is because of the power gained through daily meditation. Should we liken this to a stream of water, if the earlier part of the stream is swift so will be the lower part also. If there is an obstacle in the tributaries the main stream will not be quiet. If the channel is open there will be no overflowing of the banks. The ocean being limitless receives the water from a myriad streams.

The earlier and the later thought are not one and the same, and yet they are not different. Thoughts have no tangible form

and they are constantly changing, but the later thoughts when they arrive always resemble the earlier ones. This is the place where the positive and negative views must go beyond time. The thought of to-day is different from that of yesterday, but it is necessarily similar to that of yesterday. This month's thought is different from last month's, but it must be similar. This year's thought is not last year's thought, but it is bound to resemble it. The thoughts which we have in this life are not the thoughts of a previous state of existence, but they resemble them no doubt. The thoughts of a future life are not the same as those of this life, but they must be similar. In the three worlds we cannot say which controls, but in each case the thoughts change to suit the environment. When they change we may think there is left no trace of the past, but really the habits of the past decide their nature. Those who have had the habit of giving way to anger will easily become angry. If this tendency is not curbed the person will become a cruel and dangerous being. Those who have cultivated sexual passion will easily give way to lust. If such a tendency is not checked the person will become effeminate and adulterous. To use a modern illustration, those who cultivate a musical habit will come to have a taste and sentiment for music. Those who form the habit of laying schemes will get set in that direction. Those who cultivate art will come to be clever along that line. Think carefully about these things! The five Buddha natures (*go shō* 五性) are all different, but they arose as a result of habit and through an immeasurable period of time came to have their natures fixed. He who remembers these things well lays the foundation for the Holy Way. The people of the present time do not think that this heart and this way are so near at hand. They do not think that they are revealed in the affairs of men and are not hidden. They do not know that this truth runs through past and present and is very clear. They give place to destructive thoughts and wander in the darkness. The Confucianists of the age of Sō were vain in their thinking and argued that there is nothing after

Tendencies
and habits affect
character and
destiny.

this life. They made analyses of man's physical and temperamental natures and loved nothing so much as an argument. There being no limit to argument, if one is minded to argue he can go on forever. If one wishes to argue about big things there is no limit. He may (after Mencius) argue about the great spirit that fills heaven and earth. And if one wishes to argue about small things he can get down to things that are very small indeed. For example, he may talk about the holes that exist in the tiniest thread, or he may talk about building a nest in the eyebrows of a mosquito. The later Buddhists do nothing but compare the Buddhas and Law of their own sect with those of other sects. They say "Our Buddha is most precious" and "Our sect is most convenient." It is simply a controversy about words. There being no limit to words, if one wishes to juggle with them he can keep it up forever. If one likes to talk about high things there is no limit to the height to which he may ascend. They may argue about instantaneous conversion (*tonkyō* 頓教), or sanctification (*enkyō* 圓教), or the Great Vehicle, or the Topless Vehicle, or, in extreme cases, they may take the words of Buddha himself and use them to bolster up their empty imaginings. If one likes fine points he can go as far as he wishes in that direction. But in so doing he may go over to the enemy or to the logicians of the present time. Those who neglect the things that are right under their feet and go elsewhere seeking the truth all belong to this class. Whether they are called Confucianists or Buddhists or heretics or orthodox,—they have different names—but as a matter of fact those who miss the way all go astray by the same route. But this is not saying that men should discard learning about the deep things. Buddha also himself discussed Reality (*shōsō* 性相) under different heads. The *Yoga* (瑜伽) and *Chūhen* (中邊) of Mahayana, and the *Hochi* (發智) and *Basa* (婆娑) of Hinayana all belong to the Orthodox Law. For the small man Buddha taught the Small Law while for the large man he taught the Great Law. The revelation of the Hokke (sect),

the reconciliation (*yushō* 融攝) of the Kegon (sect), and the revealed virtue of the Mikkyō; all these belong to the true Law, and are all exceedingly deep. If only a man is clear in himself he will have no difficulty in interpreting the deep and shallow things of the Teaching, and in understanding Reality. This is not saying that one should discard the teachings of Confucius and Laotze. In order to know the ethics of the Five Relations it is well to use the six classics, history and traditional writings. And to know civil and criminal law it is well to use the writings of Shin, Kan, Kwan, and An. And to know the way of heaven and the way of earth it is well to use the Eki and Moral Teachings of Laotze. For anyone to forget what manner of man he is and to give himself up to subtle arguments and discussions about the Teaching,—this is a frightful error and the depth of shame.

Think on the matter of environment which does not lose its connexion with thought even for a moment! Spring changes to summer, summer to autumn, autumn to winter, and winter to spring. Spring changes into summer but summer unfailingly resembles spring and gradually changes. Summer changes to autumn but autumn unfailingly resembles summer and gradually changes. Autumn changes to winter but winter unfailingly resembles autumn and gradually changes. Winter changes to spring again, and though this year is not the same as last year, yet it closely resembles last year and the change is gradual. Now if anyone on this account stirs up the positive view it is a mistake. The same is true of anyone who stirs up the negative view. All trees and grass also first have blossoms and then the fruit is produced, and when the fruit falls off the trees get ready to bloom again. A flower buds and blossoms and quickly fades away. This makes the positive view untenable. But this spring's flowers bloom with an odor very similar to that of last year's. This makes the negative view untenable.

Positive view
untenable.

The echo in the valley sends back a voice and the mirror reproduces a smile. If this exists that answers back. If that

exists this corresponds to it. That and this are not one and the same. Yet they are not different. If the heart changes the environment changes also. And if the environment changes the heart changes automatically. If one does good works these good works immediately become the environment for all the heavens, and for the Buddhas and bodhisatvas. If one does bad deeds these bad deeds immediately become beasts and demons and hell. In the environment of all the heavens the heart immediately becomes happy. In the midst of the environment of the three evil ways the heart is immediately seized with pain and sorrow. In the bodhisatva-environment the soul immediately comes into possession of the three accomplishments (commandments, meditation, and wisdom), and the six stages (*ô-do* 六度). In the environment of all the Buddhas the soul immediately manifests a state of perfect enlightenment, knowledge and love. Cause and effect and reward are things that can be believed. And there is no failure in such faith as this. If we get beyond these positive and negative views we shall certainly get correct knowledge and wisdom. And when we have attained unto perfect knowledge and wisdom we also attain freedom in the matter of life and death. Then everywhere is found the correct law and the holy view. The law comes to be the same thing as the heart. Apart from the heart (*jishin* 自心) there is no law. If the law is perfect the heart is perfect, and if the heart is perfect the law is perfect. But what kind of works do all the Buddhas perform? All the saints and sages of the Three Vehicles forsake country and castle and throne and spend spring and autumn under the trees, and spend their lives sitting on a stone. What is to be made clear by all this? It is done for the sake of humanity and for humanity alone. In the human heart there are three worlds. These three worlds are not essentially different from one's heart. In this heart there are ten directions, but these ten directions are not essentially different from the heart. By this we see that the negative view is heresy. It is lop-sided. There is some knowledge and enlightenment

(in it) but it is corrupted. By this we see also that the positive view is heresy. We pass beyond both of these views and get back to the real heart of man. We go beyond knowledge and learning and find that heart knows naturally. So then it comes to pass that the various evil views and tendencies have no lodging place. The heart changes its direction and lives not in the past nor in the future. As for wealth the heart possesses the world. There is no self and no native place. And though one work out a system there is no possibility of establishing the positive view or the negative view.

Having eyes we understand color. This is precisely the form of the commandment against heresy. Having ears we understand sound. This also is exactly the form of this commandment. Having a nose we discern odor, and having a tongue we can discern taste. Having a body we have a sense of touch. Having a mind we know good and evil, truth and error, positive and negative, profit and loss. This is precisely the form of the commandment against heresy. Let us think carefully on these things. This is the foundation of the Holy Way. All colors reveal themselves through the eye. The eye does its work when it receives the color. As a result of karma some are born blind. The light of color to such persons means no more than the hair on a turtle or the horns on a rabbit. Again as a result of karma some have good eyes. In every generation there are some who have splendid eyes like *Rirō*. Such a man is able to distinguish the coarse from the fine in the lights of color. Color helps the eyes and sight becomes more perfect. These eyes are a revelation of the divine spirit (*shinrei* 神靈) and of Reality (*hosshō* 法相). In the Hoke-kyō it is said that the eyes of the new-born babe can see the three thousand worlds. But it is only at special times that such is the case.

All sounds leave an echo in the ears. When the ear receives the sound it does its work. As a result of karma some are deaf. To such a person notes and scales have no more meaning than a turtle's hair or a rabbit's horns. Again, as a

result of karma some have excellent hearing. Such men as Shikwō are not lacking. They can listen to notes and tunes and discern the harmonies and discords. Sound helps the ears and hearing becomes more perfect (with practice). The ears are a revelation of the divine spirit and of Reality. In the Hoke-kyō it is said that with the ordinary ear may be heard the voices of the three thousand worlds. But it is only at certain times that such is the case.

All odors are discerned and discriminated by the nose. When the nose receives the odors it does its work. As a result of karma some have a defective sense of smell, and for the same reason some have excellent noses. Saint Karudai smelt fresh lotus blossoms and knew that the seven treasures of Rinwō were a re-incarnation of the great Ubara. This is not impossible. Odor helps the nose and the sense of smell grows more perfect (with use). The sense of smell is a revelation of the Divine Spirit and of the Great Reality. According to the Hoke-kyō, to smell odors when going into meditation or coming out of it is an aid to knowledge. At certain times such is the case.

All tastes, whether delicate or coarse, are revealed by the tongue. When the tongue comes in contact with taste then it does its work. As a result of karma some have a delicate sense of taste, and the taste of some is deficient. Saint Gasenen knew how things tasted to Rin-wō. This is not impossible. Taste helps the tongue and the sense of taste improves. The sense of taste is a revelation of the Divine Spirit and of the Great Reality. According to the Hoke-kyō everything tastes sweet when one is chewing and eating. But this is true only at certain times.

By the sense of touch we can tell whether a thing is heavy or light. When the body comes in contact with an object it exercises the sense of touch. As a result of karma the sense of touch of some is coarse, while for the same reason that of others is soft and delicate and sensitive. Mumetsu-Wōji (undying prince) touched the cushions of Ken-wō and knew they were woven by a man when he had fever. This is not impossible.

Practice makes perfect in the matter of touch also. This sensitive body reveals the Divine Spirit and the Great Reality. According to the Hoke-kyō many kinds of color are revealed in the body. But this depends upon the season.

Karma equals
fate.

The heart is that which reveals the truth (*giri* 義理) about good and evil, true and false, positive and negative, profit and loss. The heart does its work in regard to all truth (law). Because of karma some have dull hearts (minds). It is not a decree of heaven or of the earth, for heaven and earth are over all alike. It is not from humanity in general nor from father and mother. Holy and wise parents cannot hand down their virtues to their children. But it is not by accident that these things happen. Neither is it by natural law. Learning and education do not decide these matters. It is simply the power of karma, and the man himself knows nothing about it. To a man without the power of discernment all matters of right mean no more than the hair of a turtle and the horns of a rabbit. Again as a result of karma some minds are clear and sharp. This is not a gift of heaven or of earth. Heaven and earth treat all alike. For example, this man becomes a ruler of millions. He didn't receive this from his parents. A stubborn father cannot give his nature to his child. But it is not by accident nor by natural law. He was simply endowed by karma so that when "He heard one he knew ten" (*ichi wo kiite ju wo shiru*). If he learned a thing once he didn't forget it while he lived. Truth helps the heart and the understanding grows more perfect with use. The heart is a revelation of the Divine Spirit and of the Great Reality. The Hoke-kyō says that the secular writings, the words by which the world is ruled, and the karma which controls life, all follow the true law. And there is a time for everything.

In all the world there is no lack of correct views. The same is true with all material things. Through karma this human being is clothed for a short while with a small five-foot body. That which is above us is called heaven. Here there is

truth (*ri* 理) and life (*mei* 命). Things constantly go round in a circle and there is no end. When there is a "relation" (*en* 緣) we may see the god of heaven. The solid mass which we see beneath us is called the earth. Here there are things material and abstract. All things are nourished and instructed. When there is a "relation" we may see the god of the earth. In the heavens there are the sun and moon and five planets, and also twenty-eight stars. For myriads of years there has been no change in them. But the life of heaven is not unchangeable; it is given to the good. The positive and negative views are not sufficient for this. There is a god in the sun and another in the moon. And there is a god in each of the stars. Those who have hidden virtues receive help from these gods. Those who have attained unto the Way can see these gods familiarly. Astronomers say that when a child is born into the world there always appears a new star in the heavens. When Kōso of Kan selected Kwanchu (as his capital) it is said that five new stars appeared in the East, in a group. In the later days of Kan when the Emperor Kwōbu slept with Genshiryō a star disturbed the Emperor's throne. This cannot be called empty talk. According to the Ritsuzō, King Myōkwō met with trouble in the house of a brilliant but adulterous woman. At that time, which was the middle of the night, Brahma was watching the stars. The next day he told the king that the king was in trouble the night before, but that there being a lucky power he escaped with his life, though he barely escaped. Such cases are numerous.

The earth produces all sorts of things. In the spring and summer they grow up and in the fall and winter they ripen. It is the same for a hundred or a thousand or ten thousand years. This is different from the negative view. But mountains and rivers appear and disappear, and land and sea change places. This is different from the positive view. Mountains and forests have each their own god. Each kind of cereal and each medicinal herb has its god. Those who have hidden virtues receive

A god in each star.

A god for each cereal, etc'

Change is al-
ways change
and never
changes.

the help of the gods. Those who are orthodox know these things. The relation of heaven and earth being fixed, when one faces the south the direction to the right is called west, that to the left is called east, and that to the rear is north. The west side of our neighbor on the east is east to us, and the west side of our house is east to our neighbor on the west. In a sacred book it is said that the four countries around the foot of Mount Shumi decided among themselves that the direction toward the rising sun should be called east. The east of West-Kuyani Land would be west to Zenbu, and the east of Kuru-land would be west to Kuyani. This makes the positive view untenable. If such is nature it may be said that the four cardinal directions and the four intermediate directions cannot be fixed, but when the four directions are once settled thus there is a god of direction who guards them. Among the gods of direction there are good gods and bad gods. If a man faces toward a good god he will receive happiness, but if he faces toward an evil god he will receive misery. The magnetic needle, no matter where it is, will point toward the north. This makes the negative view untenable. Thus the commandment against heresy is revealed in the phenomena of heaven, and in geography. These heavenly phenomena change with the affairs of men. The things that are fixed and the things that change go hand in hand and thus are different from the negative and positive views. That which is fixed is fixed and does not change, but there is that which changes and yet is not separate from that which is fixed. Change is always change and never changes, but still it depends on the fixed and they both exist together. In China when there is internal civil trouble there is a change in the heavens, but this applies to China alone and not to other countries. In Chōsen and Loochoo also, if the government is not stable there is a change in the heavens, but this does not extend to other countries. If we think about these facts we must at once go beyond the positive and negative views.

The weather changes, the four seasons come and go. Trees

and grass flourish. Snow and frost fall. Nothing that our eyes see and our ears hear fails to teach the lesson of this commandment against heresy. If we look with true eyes we see that gods exist. This Way exists also, and happiness may be had in it. This is the happiness in which all the saints and sages rejoice. There is a god for etiquette, a god for pleasure, a god for punishment, one for government, one for coronations, one each for marriages, funerals, festivals, samurai, farmers, mechanics, merchants, war and literature. Each of these has its own god. There is also this Way. The samurai who keeps the Way will in various ways receive the happiness that is the lot of saints and sages. To give an illustration; according to books of Shin, in the time of the emperor of Shin called Keitei, Ryūyō and Sekiroku rose up against each other and the country was in great confusion. At that time one Buttochō came out of the West and was making his way toward the capital (Rokuyō). He stopped for a short time at Katsuha and went to the house of Kwakkoku-ryaku, a general of Sekiroku's side. Now Koku-ryaku was a man who had faith in the Law. Even though it was war-time he invited this man to his house and had him explain the five commandments. After that every time there was a fight Kokuryaku would foretell the result. Sekiroku said to him "You have wisdom beyond the average man. How is it you can foresee the result of a battle like a god?" Kokuryaku answered "It is because heaven helps a general. There is a priest at my house praying. He is a man of great virtue. It is he who foretells the result of the battles!" Sekiroku was very glad and called on Buttochō. Buttochō took advantage of the opportunity and taught him the Way. In the twelfth year of Kwōshō, Ryūyō took command of his troops in person and attacked Rakuyō. Sekiroku undertook the defence in person. All of his officers fearing the military prowess of Ryūyō advised against fighting. Then Sekiroku consulted Buttochō. Buttochō listened to the sound of a bell and said, "The sound of the bell indicates the following:—The army will go into battle; Ryūyō

is an usurper of the throne, which means that you will be able to win and capture Ryūyō." Then Jokwō hearing this said to Sekiroku that they should make an attack. When Sekiroku heard this he took command in person and led horse and foot soldiers to the Rakuyō castle and the two armies came face to face with each other. And on that day the army of Ryūyō was badly defeated. Ryūyō riding his horse fell into the water and a man called Sekikan captured him alive. Think of it! The sound of this bell meant nothing to other people, but to this Buttochō it meant that Ryūyō should be bound. Fundamentally there is no difference between a wind-bell and the law of the heart. And even though one be a thousand miles away there is still no difference. Why is it so? The law is independent of self and non-self, (*jī-ta* 自他). There is no difference between the conscious and the unconscious. There is no far and near. Whether it be something a thousand miles away, or whether it be a hundred or ten thousand battles, all is revealed in the sound of the wind-bell. And if this is true of the wind-bell it is true also of all sorts of musical instruments. It is the same with the voices of insects and the voices of men. And if this is true of all sorts of voices, it is true also of the color of grass and trees. And if it is true of color it is true also of odor, and of taste, and of touch. If we think on these things carefully we will get a firm grip and will go beyond the positive and negative views. According to the Kegon-kyō we can understand the many from one example, and we can understand the one by examining the many. That is the way it is. With the eyes of an enlightened, holy one it is possible to know all things by seeing one. And by thinking on one's own body and one's thoughts it is possible to enter in and know the way of men and the way of heaven and the way of the gods, and to arrive at Reality and to attain to the wonderful enlightenment of a bodhisatva.

The spiritual insight of the enlightened is beyond the masses of men, but if we should mention a familiar example,

there is an art of divination in which, by drawing lots or manipulating certain objects, things lucky and unlucky are decided. Sometimes a tortoise is burned and the signs noted. These signs come forth out of the spiritual insight of the heart (*kantsū* 感通) and indicate whether a thing is lucky or unlucky, and whether it will bring trouble. A fortune-teller who is skilful at his craft can look at a man's face, at his hands or feet, or at moles on his person, and tell his future and whether he is to have numerous off-spring and whether his house is to rise or fall. This is because karma shows itself in one's face and hands and feet, and cannot be hidden. This art of divination is one that belonged to ancient hermits. According to a sacred book, after the Lady Mari had served Shaka, a Brahmin looked at her hands and told her that she should become a queen. Again a clairvoyant saw Myōkwō-Dōnyo and predicted that she should become the wife of five hundred men. According to an extra-canonical book, in the hand of Toshukugu there appeared the character "gu" (the last syllable of the name). In the hand of Taisō of Tō there appeared the characters "Sei-min" (another name for the king). In the hand of the Lady Chūshi of Sō there appeared the characters "Lady Iro." In the hand of Kishi of Ro there appeared the character "Yū." These are all cases in point. It is an interesting thing that bane and blessing are revealed in hands and faces. Even in this small art those who will may go beyond the positive and negative views. Junshi wrote a book opposing the fortune-tellers Kofushi and Kyōtōkyo. But these are biased arguments. The art is good or bad according to the heart back of it, and the best way to judge the art is to investigate the heart. This is an axiom. Again, the saying of Enō-zenshi, that to judge a man by appearances is the height of foolishness, is an exception. To sum up the essential points, the appearance reveals the heart and the heart controls the appearance. For example, the joints of the fingers are all a revelation of the heart. If we look at a house we can judge the head of a house by the kind of residence he has built, for the

man himself is the model by which the house is built. They are not two, but one, and the glory and shame of the man cannot be hid. To judge a man by the land on which he lives is an ancient art. In central India when the Naranda temple was dedicated Nikenshi prophesied saying, "This spot is a place of victory. In the future it will certainly become great and be the crown of all India. But since it has injured the dragon's body the priests who live here will be ill and have hemorrhages." In China they have settled the burial places by divination since the days of Kan and Gi and the sixth dynasty. In this also those who have happiness stored up will receive the best places. Through the virtue of the land men will rise in the world and make names for themselves. And through the men in turn the virtue of the land increases. It is not far from the truth to say that the reward that comes from the outside, and that that comes from the inside of a man are not different, but the same.

Again, they listen to a man's voice and judge whether his fortune is to be happy or unhappy, whether he is to be righteous, and what kind of temperament he has. This also is an ancient art. When Buddha was in the world a maid servant belonging to King Udaen heard the voice of the plutocrat Myō-on and knew that he had the voice of a hundred millions of money. In order to test the maid the king stacked up a hundred millions of money in his palace. In the Ritsumon it is said that if a woman has a voice like a gander (*ga-wō* 鶩王) she has the virtue of a queen. In China it is said that Shibazuda when he chose a head of the Gizan (temple), made the selection through the voice and manner of walking of Reiyū-Zenshi. When once the voice has been fixed to express happiness or unhappiness it cannot be changed.

By dreams also good and bad luck may be divined. It may be done also with hats, swords or a sceptre. In India there are eight kinds of the divination art. And there are many varieties of these. To mention the principal points, facts can be learned from the tendency of the heart, and skill may be had.

by practice. Everything is this way. According to the Zoitsuragon, Rokuzu Bonshi, by striking a skull told how the man had died and the place of his reincarnation. If we examine widely and think about it we see that by the divination of China also the reincarnation of a person may be known. And we may know that in trees and grass this way is made plain and cannot be hid. All good and bad fortune, bane and blessing and human affairs generally, are revealed in the face and cannot be hid. They are revealed in the hands and feet and there is no hiding them. They are revealed in vessels, toys, houses, castles and towns, and cannot be hid. Internal disturbances in a country as well as defeat and victory in battle are shown in the signs of the heavens and in geography, and cannot be hid. Again, such things as good and evil, temperament, wisdom and foolishness, and the life to be lived in the next world, are all shown in a little piece of bone and cannot be hid. At this place the positive and negative views may be enlightened. Lucky and unlucky, penitence and impenitence, change according to the heart and have no tangible existence. If a man think on what is good the unlucky will change to lucky, but if he boasts of his power the lucky will change to unlucky with him. If a man thinks on his foolishness he will become holy, and if he does not think on holiness he will become foolish. In this way the positive view may be corrected. Appearances are at variance and will not come together, while realities are at one and there is no conflict.

In all the world there is nothing besides Reality. And there is no Reality outside of phenomena. And fundamentally Reality and phenomena are not two but one. And if they are not two then the positive and negative views will naturally be enlightened. Fundamentally there is no difference between heart and environment, and self and non-self are not two. And there is no real difference between superstition and enlightenment. If you wish to know the Buddha-world, enter into the world of humanity and see! If you wish to know the deep things of the

Reality equals
phenomena.

Great Way, then examine carefully the foundations of error. Only, he who does not know does not know, and he who does not understand does not understand.

In the Kegon this commandment is correctly explained : " Again, the bodhisatva who has left heresy and is in the correct way does not resort to clairvoyancy. Neither does he commit any sin. His heart is correct and there is no deception and no flattery. But he will have firm faith in Buddha, Law and Priest." In this passage " has left heresy " means that from his heart he does not hold a ' yea ' and a ' nay. ' " In the correct way " means that he makes the correct law his heart at all times. " Does not resort to clairvoyancy " means that he has left off all false living. " Does not commit sin " means that he keeps the teachings of Buddha and does not run after strange doctrines. In the last days he will not keep the commandments of men. (In the commentary of Seiryō we are taught how to control the keeping of the commandments). " His heart is correct " means that he does not hold any heretical views. " There is no deception " means that nothing is kept back, and " No flattery " means that there is no lying. " To have firm faith in Buddha, Law and Priest " means to be perfectly satisfied with these three " Returns. " According to the Dainichi-kyō the Secret Lord says : " The bodhisatva must put away heresy and hold the correct view ; he must fear the other world and do no harm ; he must put away crookedness and flattery ; and he must have a simple heart, and get him a heart of firm faith in Buddha, Law and Priest. " Thus the Secret Lord makes heresy the greatest sin. It destroys the root of good in a bodhisatva. It becomes the mother of all lawlessness. Therefore the Secret Lord says we should not stir up a cause of heresy even in jests and jokes. This quotation has about the same meaning as that from the Kegon quoted above. That the heart finds a firm resting place in Buddha, Law and Priest is the main point in both the books quoted from. Thus, though mysticism and objectivism are different, still on the point of the three

"Returns" (Buddha, Law and Priest), and the Ten Virtues they are in agreement. According to the Bonmō-kyō he that is deep in sin will not hear a syllable of the Law for two or three eternities, and neither will his parents. Indeed, to be able to hear even the letters of the Three Treasures is a thing to make one rejoice.

In this world, in the country called Embudai, when the happiness-karma of men was ripe the Law-body naturally became incarnate. Just as the moon is surrounded by a multitude of stars, so was Buddha born in Kyairae surrounded by a multitude of Buddhas. The Lady Maya (Mari?) became the mother of all Buddhas. The Lady Kui could not see him (Buddha?) even for a moment. There were sixteen kings of great countries born on the same day, and at the beginning of the seventh day after conversion they heard and received the commandments of the heart. At nineteen years of age Buddha abdicated the throne and became a priest. This is a profession of freedom from the five senses. At thirty years of age, in the country Nakada, under the jurisdiction of the Village Uru-biura, under the Bodai tree, sitting upon the diamond-gem-stone, he found the highest enlightenment. This was a revelation of the essential emptiness of darkness. To go to the bottom of the matter, it was a manifestation of the wonderful virtue caused by the incarnation of the "Eight Forms" in the form of Buddha. If the basis (*moto* 本) is not different from the end (*matsu* 末), then the things made of dirt, wood and stone, and things painted on canvas, are an embodiment of the three bodies (*san shin* 三身), and do not decrease. The surpassing wisdom of Buddha was so great that even such high-virtued priests as Kashō and Sharihotsu could not fathom it, but as for his common heart, when it was born, even the ants of the earth could understand it. All the things of the world, all the affairs of men, all the past and future, and things great and small were thoroughly seen through by him, and of all time and all space, and of all thoughts, nothing, was forgotten by him. As for ourselves to-day, our thoughts about holiness, our worship and the

fourteen-verse song; truly these things are not empty. The Law-Treasure is precious, and if one will believe it, it may be believed. It is not fitting to praise ourselves to-day, but if we think about things, each in its sphere, we find that everything has a reason and even the savage has a way. If there is this Buddha there is also this Way, and if there is this Way there is also this Buddha. The personality of Reality and the place of its manifestation come into contact with each other and exist forever. Wherever men exist there exists also Reality, and wherever Reality exists there men are found also. From age to age Law has surpassed thinking. When we think of it, it is a proper object of meditation. In all time words are not sufficient. If we attempt to explain there is the Buddha explanation and the explanation of ordinary men, but they are all explanations in terms of the three worlds. This reveals the body of Buddha and his place. It reveals the world of men and the karma of rising and sinking. If we consider for a moment the Law which Buddha received under the Bodai tree, we find that all men, each in his own way, may receive this. After the death of Buddha these words were written on the leaves of the *Bai* (貝) tree and preserved for future generations. It was translated and taught in China and became the Law-Treasure. There is a great variety in the Law and deep and shallow, but every sentence and every phrase has a sweet taste, and in this it is all alike. From the time when one enters the Way to the time when he reaches Nirvana, from the time he first learns the Smaller Vehicle to the time he masters the Greater Vehicle, at all points there are several main varieties of teaching, but the course of Reality is one. The believer is the great light of this world. He who lives this teaching has great peace of body and mind. One should not begrudge giving up his life for even one sentence or one phrase. That which shines upon and destroys in a moment age-long darkness and passion is this Law-Treasure. That which destroys in a moment age-long sin is this Law-Treasure. That which in a moment completes all virtue and merit is this Law-Treasure.

As to the preciousness of the Priest-Treasure, though it cannot be measured, still if we distinguish some points of the interpretation by faith, in the Great-Knowledge-Way men like Fuken lived in a state of perfect enlightenment, and manifested the ten kinds of treasures of works and wishes. In the Great-Love-Way (*dai-hi-mon* 大悲門) such great heroes as Kanzeon lived in the great enlightenment and always revealed before the men of the world the thirty-three kinds of body. This Priest-Treasure flows on and influences all countries, and teaches the Law unto the end of the world. In this there are sinners and saints, wise and foolish, but in the matter of emancipation from life and death the meaning is everywhere the same. Princes and nobles forget their rank and are free in a world beyond matter. The strong and the wise lay aside their wisdom and their strength and become meek and humble. They make peace and harmony their bodies; they shave their heads and put on humble garments; they follow the wisdom of the higher Buddhas, and become the victory-karma of men and heaven. From the days of Buddha and his disciples (the Great Kashō, Anan, Monju, Miroku and others) down to the present time they always observe the same customs that govern teachers and pupils. They have passed on the light from one to another and it has existed perpetually. The place to which men and heavenly beings return is a place of abundant life and happiness. When that is manifest, then the sixteen priests which are always in the world, will also be revealed. It is like the case of Saint Binzuru who received the meritorious works of King Aiku, and of Saint Kagora who received the meritorious works of the priest Ushin. And it is said that all the bodhisatva frequently mix with the world and become manifest. Saint Se-u and Saint Sōgarasha are examples of this. To know the preciousness of these Three Treasures is the first essential to entering the Way. It is the foundation for obtaining the true view. To give the essential point: the Three Treasures are a manifestation of Reality according to the happy karma of the world. That which appears

Abundant life
and happiness.

from the brightness of Reality is the Buddha-Treasure. That which appears from the purity of Reality is the Law-Treasure. And that which is revealed by the equality of Reality is the Priest-Treasure. Though we explain it as Three-Treasures, it is only one Reality.

The man who returns to Buddha with true faith has no heart except Buddha, and no Buddha except his own heart. And the active heart is at once the passive Buddha-Treasure. He that returns to the Law with a true heart has no heart but the Law and no Law but his own heart. The active heart is at once the passive Law-Treasure. He who returns with true faith to the Priest-Treasure has no heart but the Priest-Treasure and no Priest-Treasure but his own heart. The active heart is at once the passive Priest-Treasure. When we come to this point, the Three Treasures exist long in the world and there is no increase or decrease. If we interpret the San-Zammaiya of Ichigyo-Zenshi we see that one becomes a Buddha through works of mercy, and then after the Buddha-Treasure comes the Law-Treasure, and still later there comes the Priest-Treasure. These three are one and there is only one nature.

According to the Kegon-kyō the sin of heresy causes men to fall into the three evil ways. And if one be born among men he will receive two rewards. First, he will be born in the house of a heretic, and second, he will have a crooked and flattering heart. To fall into the three evil ways is called unnatural result. If he come out of the evil way and be born among men he is apt to learn heresy from his childhood, and develop that kind of nature, or he may fall into bad company, or receive evil knowledge, and heretical teachings, and his heart will naturally become crooked and flattering. This is called natural result. Even the fruits that grow in the land will lose their color, odor and taste it is said. This is called additional result. The thing to be afraid of is heretical teaching. Through this heretical teaching one loses the good heart with which he was born. Another thing to be afraid of is heretical views.

On account of wrong thinking men will depart from the moral law of men and the way of heaven. Even the least mistake if followed out will lead one a thousand miles from the truth. We should recall the history of the excessively proud ones who lived in the time of Buddha, and the history of Mokuronshi who lived at a later time, and that of Junkekoshi who lived in Chōsen. It is wrong for men to follow their own thoughts about the Law. This is the Way and such is heaven and earth. If there is heaven and earth there is also man. Valleys, mountains, sun and moon existed of old and they exist now. Male and female, great and small existed of old and they still exist. This way of humanity existed when Buddha was in the world, after he left the world even unto the present time, and still brings benefits to men. To say that men have degenerated and cannot keep the Way is not true. To say that the Law is of no benefit to the present world is the height of foolishness. They say that in this last age it is difficult for the masses of men to keep the Law; that the average man is not equal to the task. With such words they make blind the eyes of men and lead them in the way of darkness. But just think of it! It is a difficult thing to commit murder. Of course that is true of killing men, but even to kill animals, birds, fish and worms requires work of both body and mind. One must have the tools to kill with, nets and cutting instruments. But to keep the commandment against killing it is not necessary to use any of these things. It is easy to keep it.

Easier to keep
commandments
than not.

To break the commandment against stealing is also difficult. It goes without saying that this is true of the man who joins a band and becomes a highway-robber and house-burner. But with sneak-thieves also a great deal of work and thought are required. Care must be taken to keep out of sight of men. On the other hand it does not require all this work to keep the commandment against stealing. Whether one is walking, sitting or lying down it is easy to keep this commandment.

To commit adultery is a difficult thing. Of course it is so

with the wife or concubine of another, but in petty cases also, there is the law of the world and of the country, and one must hide it from the eyes of men. It requires work of body and mind. On the other hand to keep the commandment against adultery requires no work at all. By keeping it one dwells in peace in his house and securely among his friends, and he can keep it leisurely. Then, even in a tumble-down house one can live without shame. The celibate is different from other men in appearance, in words and in dignity.

Lying also is a difficult thing to do. To deceive men and hoodwink the world requires a lot of thinking. Of course this is so of great lies that bring trouble in the world. There is nothing in the world so easy to do as to tell things just as they are. If you haven't seen a thing say you haven't seen it. If a man will adopt this policy he will live in peace all his life.

Exaggeration too requires a good deal of rhetorical effort and shrewdness, and is a troublesome thing.

Slandering and double-tongued-ness also require labor. Does it require any labor to keep the commandments against exaggerating, against slandering, and against being double-tongued? Covetousness and lust, anger and jealousy; all these cause labor of body and mind. But it requires no effort to keep the commandments against covetousness and anger. For high and low, noble and humble to engage in self-introspection during the twenty-six hours of the day is not a painful thing.

Last of all heresy is a difficult thing. Of course it is so in the case of a false law or a false religion, but even in small matters, to hold heretical views it is necessary to invent arguments and that requires mental labor. On the other hand to believe in the Buddhas and the gods following the orthodox view, to love the good and hate the evil,—this requires no extra exertion. It is clear that he who has the virtue of being free from heresy is a king among men. He knows well the faults and virtues of his retainers. Just as a mirror is clear, so is such a person. For having nothing in his heart he can always

distinguish the pleasing from the ugly. Such a one can serve the aged with ease. There being no crookedness in his heart his children and grand-children will emulate his good qualities. If he is a retainer he will perform his duty. He will not mix self with his work and will perform his tasks faithfully. The young will be filial toward parents. Having no false wisdom they will keep the way. In truth the Ten Virtues will pass (at face value) among high and low, noble and humble, wise and foolish, and even among barbarians their value will be recognized.

Again, in the Dainichi-kyō there is this passage about the difference between the priest and the layman. The bodhisatva who is a layman receives five commandments. He has freedom of movement and position, has the various kinds of helps, he follows the usual course of time and direction, and he gets money freely. Furthermore he has a commandment against taking life, one against taking that which he doesn't pay for, one against empty, reckless words, one against lust, and one against heresy. These are known as the five commandments for the layman. Now the one against taking life is the same as our first commandment, the one against killing. The one against taking things is the same as our second commandment, the one against stealing. The one against empty, reckless words is the same as our fourth, the one against lust is our third, and the one against heresy is our tenth. The priest has ten commandments which he must keep, but the layman having various arts and powers and four means of winning men, there are various classes that have the proof that they are enlightened, such as officials, young bodhisatva, and those who keep the Law. To state the case briefly, if a man keeps these five commandments perfectly he will keep the ten also. In lying is included also exaggeration, slandering, and double-tonguedness. The commandment against killing includes the one against being angry.

5 commandments for laymen. But they include the 10.

Again, in the Kegon-kyō there is this passage about how the young priests are to become bodhisatva and reach the highest Way.

Again, these Ten Virtues are to be perfected through wisdom. The human heart being so narrow and so imperfect, and since there is fear of the three spheres, and since love is absent, men can only listen to the voices of others and get enlightenment. This is called salvation by hearing. While this Way is in process of being realized, if wisdom is had sufficiently the four tendencies cease and the four results may be attained. According to the commentary of Shōryō, among the defects named before, the morals of men are lowest, desire (heavenly) is medium, and visible and invisible worlds are highest. In Tradition the Ten Virtues that were higher than Rin-wō are called the highest. According to this the priests and bodhisatva have the highest virtue. And when the Buddha result is reached they are called the "super-highest" Ten Virtues. But these distinctions of high, low and super-high are not to be measured by the ordinary standards. These qualities are divided into three classes and into nine grades. Again in the discipline which leads to these superior Ten Virtues there are some men who attain enlightenment without receiving the teaching of others. Such a man not having the great means of grace (*dai-ki* 大悲), but having a deeper understanding of the karma-law, finds the self-enlightenment vehicle. Such a one having pursued the search for enlightenment in purity, without a teacher has obtained this consciousness and has seen the deepest things of karma.

With those who are in the way of the works of the Ten Virtues, where the work of discipline is pure and the heart is big beyond measure, where a great love is at work and there is a great longing and an unwillingness that men should be lost, where there is a great thirst for the Buddha wisdom, if these men govern their realms in purity as bodhisatva, and if they discharge all their duties, they perform all the great works of bodhisatva. While this Way is being attained if the heart is broad beyond measure, and if there is a desire to reach the highest and at the same time to uplift the world,—these are called the great works of a bodhisatva.

Again, in the way of the works of the super-highest Ten Virtues since they possess all kinds of purity and the ten powers and the four kinds of fearlessness, the one who possesses these virtues has attained to the fullness of the Buddha Law. Therefore we should practice these Ten Virtues and thus obtain complete sanctification. And when this Way is perfected the Buddha results will appear. To state it briefly, there will be no leaking through of any sin belonging to the ten sins. And of virtue there will be nothing lacking of any of the Ten Virtues, neither will any of the commandments be lacking. If we mention the five commandments or the eight commandments, they are simply parts of these ten. And if we mention the commandments of priests (*shamū*) or those of great priests (*dai-biku*), they are merely concrete manifestations of the Ten Virtues. Even though we speak of the two hundred and fifty, the five hundred, or the three thousand ceremonies of the Sutras; they are something that the priests need to keep in order to follow in the footsteps of saints and sages, but the essence of them is simply these Ten Virtues. If we mention the heavier and lighter commandments of bodhisatva, and their eighty thousand ceremonies, they also are nothing different. The priest does not depart from the ceremonies and rules of saints and sages. If one keep these ten commandments perfectly he will become a model heavenly teacher of men, while the layman stays at home, keeps the laws of his country and does not change the laws of his own house. If one keep these ten commandments perfectly that is more than enough to control his own body, keep his house in order and insure peace in his country. Thus men ought to become saints and sages, and when they have been satisfied they ought to become one body with Buddha.



JAPAN'S TRANSITION FROM THE RULE OF PERSONS TO THE RULE OF LAW.

BY DR. S. H. WAINRIGHT.

Read January 29, 1919.

The object of the present discussion is a study of Japanese opinion concerning the transition Japan is undergoing from the rule of persons to the rule of law. The degree to which this change has been carried into effect, the attitude of mind reflected in Japanese discussion toward the change and the conflict between the ideals of the East and West involved in the controversies given rise to by the change, are matters of general interest. The consideration of these questions will afford opportunity to interpret our own position and to examine the Japanese traditional point of view in which there may be lessons for our times. That there is a certain timeliness in the discussion of a subject like that of the rule of persons and the rule of law is shown (1) by the preparation for celebrating the thirtieth anniversary of the promulgation of the constitution ; (2) by the influence the progress of legal ideas and practices must exercise in giving shape to the modern political institutions adopted by this country, and in directing their course toward the ends for the accomplishment of which they have been given their present form ; (3) by the present unrest, the release of elemental forces and the fluid condition of mind throughout the world, calling for a greater emphasis to be placed upon the service of the law, upon the achievement of social and political ends through legally determined rules and institutions ; and (4) by the rapid increase of wealth and capitalistic enterprise, together with the growth of complex relations due to the rise of the industrial movement, which gives increased importance to law in which rights are defined and relations are determined and the paths of harmony

indicated for society under changed and more complicated conditions.

The discussion will show some difference between our point of view and that of the Japanese as regards the service of the law. It will also show that there is a difference in the attitude of mind assumed by the Japanese themselves toward this question. The line of division in Europe which sets mediaeval off from modern history is marked not only by the Renaissance and the Reformation, but also by what historians speak of as the Reception. The last has reference to the introduction and reception of Roman law which, as learned law, that is as systemized and written law, came into contact with the oral and fragmentary customs and usages of the rising European nations. A similar history has taken place in Egypt where Western laws have come into contact with Mohammedan laws, and in India where Western law has come into contact with both Mohammedan and Hindu customs and usages and in Japan where Western law has struck into the ancient Chinese tradition coming down through China, Korea and Japan.

"POLICE STATE" AND "LEGAL STATE."

The transition in Japan from the rule of persons to the rule of law, though he does not use this term or discuss the question from this point of view, is set forth succinctly by Prof. Makino of the Tokyo Imperial University in a recent treatise (*Law and the Present Day Culture*. Published, October 1918). He first distinguishes between a "Police State" (*Keisatsu koku*) and a "Legal State" (*Hoji koku*), the chief difference between the two being, according to him, in the circumstance that in the former commands are given with reference to particular cases while in the latter rules are adopted binding upon all. Under the former method, the people had no rights by law, but were compelled to submit their grievances to the clemency of the officials (*Onkeiteki shobun*). If the officials themselves were guilty of maladministration, they could not be called to account

by the people, even if their misdeeds were the occasion of wrong and injury to the people. The amenability of the officials was to those above them. One of the first steps, says the professor, taken in the direction of a changed point of view, was the issuing of an Imperial Rescript in the third year of Meiji which said : " I command the Minister of Justice to revise the laws and to make them binding upon all alike." The people were given right of action against officials in case of illegal acts and were entitled to compensation for wrongs resulting therefrom. The only recourse the individual had before this time was in an appeal to the sovereign as he passed along the highway. This distinction between a police state and a legal state is still applicable to Japan, though the police element, which is a personal rule, is exercised within circumscribed limits as compared with former times.

Prof. Makino distinguished the past from the present, secondly, by saying that formerly the laws were secret (*Himitsuho*) while now they are published (*Koshiho*). Formerly, though the laws were in part written these were not made known to the people, and they in part originated by official decree to suit particular cases as they arose. The laws of the Tokugawa Government, for example, known as the " Edict in One Hundred Articles," were withheld from the people and were known only to the officials. Even these articles were not in the strict sense laws but were intended to serve as a general guide to the officials in their judicial administration of criminal cases. In feudal times, not a few laws were promulgated, Prof. Makino declares, though there was no conception at that time of law as something officially and publicly proclaimed. The underlying principle was the Confucian saying that " The people should be made to obey, but not to understand." There were numerous cases, he continues, in which officials both made and applied laws, while to-day judgments consist in the application of laws already enacted. In other words, in the publication of laws and in the distinction between the administrative and judicial func-

tions, government has been removed by two degrees at least from the old personal and arbitrary method characteristic of feudal times.

RIGHTS OF THE PEOPLE.

A third point of transition referred to by Prof. Makino is in the change from a despotic (*senseiseitai*) to a constitutional (*rik-kenseitai*) form of government. The term used for despot (*sensei*) is different in origin from our English word despot, or "master." The original form hints at the "parental and tender care of one." But according to another derivation, the character gets its significance from the *shaku*, a kind of baton made of ivory or *ichii* wood, used in signaling to each one which way he should go in court ceremonies. Latterly, the term has the sense of "sole" and "chief"; one who assumes full responsibility without delegating a part to others. According to Prof. Makino the change to Constitutional Government has three possible meanings: first, the division of functions into legislative, administrative and judicial; secondly, the reducing of constitutional principles to writing, and thirdly, the establishment of Parliamentary rule. By reducing constitutional principles to writing, the distinction is made plain on the one hand between the three separate functions of Government just mentioned and on the other hand, the inviolable rights of the people are determined, as for example, the right of domicile and the right to change one's domicile freely. In other words the people under the constitution gain an independent status over against the State and officials.

A fourth distinction mentioned by the professor is the transition in criminal law from retributive (*ohokei shugi*) to legal punishment (*zaikai hotei shugi*). Under the former method suitable punishment was administered as a matter of retribution while the legal method determines by law what acts are criminal and what punishment should be inflicted upon those guilty of acts legally criminal. No punishment can be inflicted which is

not first determined by law. Under the police form of government, in the former times, on the one hand, he says, there was no consideration of punishment from the point of view of its rational basis, philosophically determined, while on the other hand, the state, the sovereign and officials, did not hesitate to inflict severe punishment in order to maintain their power and the integrity of their rule.

JAPAN AS A LEGAL STATE.

The great step taken in advance by Japan in the Meiji period, as outlined above, probably has not been fully appreciated either by foreigners or by the Japanese themselves, namely that Japan became in the modern acceptation a legal state. It is not necessary to discuss here the adoption of the civil, criminal and commercial codes, in the promulgation and enforcement of which the rule of law admits of no question or misunderstanding. It will be of greater interest to examine the attitude of the Japanese toward certain phases of law which are more modern in character.

Prof. Makino gives as notes of constitutionalism the adoption of written law governing the body politic, the threefold division of governmental powers and the use of the parliamentary system. A notable discussion of the constitution has recently been published under the title, "An Essay on Constitutional Loyalty," the author of which is Mr. Yukio Ozaki, M.P., Minister of Justice in the Okuma Cabinet. The main contention of this volume is for the adoption of the English method of extending the function of Parliament so as to include administrative as well as legislative powers, by making the dominant party in Parliament responsible for the choice of Cabinet ministers. This method is advocated as possessing advantages over the present usage according to which Cabinets are formed under the influence of the clans. Mr. Ozaki sees in Parliament not a means of educating the popular mind, and arousing popular interest, in political affairs; not a means of carrying into effect

the threefold division of governmental powers; nor is the Parliament to him, in the strict sense, a law-making body. The constitution and the Parliament are a systematic means of making known to the Sovereign the will of the people. The adoption of this means has the effect of bridging more successfully the chasm between the ruler and the ruled. "The light of history and present condition," he says, "makes it evident that the method of personal rule relied upon hitherto is not sufficient of itself to maintain the unity of the popular mind and the Imperial Will. It was for this reason that the great Emperor Meiji introduced the constitutional, that is to say, the mechanical method in order that public opinion might become decisive and that the unity of the nation thereby might be assured."* (VII p. 60). In this and in numerous other statements, he affirms that in the promulgation of the constitution Japan passed from under a personal rule to a rule by means of such a mechanical device as the constitution. But the constitution to Mr. Ozaki is not law. In ancient China, he says, a drum hung outside the Palace gate by the beating of which people announced their desire to submit a petition to the Throne. This was a haphazard expression of the popular will. The constitution is a device by means of the Parliament for giving systematic and just information to the Sovereign concerning the wants of the people. One will fail to find in Mr. Ozaki's pages a clear statement of constitutionalism as law fixing powers and defining duties. Yet the main argument of the treatise is in justification of the transition from personal rule to rule by means of an institution, such as the Parliament, and by an instrument such as the constitution. If the constitution as expounded by him can be called law, it is law as procedure, that is, as a means of ascertaining the truth. The benefit to be derived from constitutional government is that harmony between the Imperial Will and the popular mind

*I have not followed Mr. De Becker's excellent translation in this passage.

which the former method failed to achieve at certain periods of Japanese history.

COUNTERBLAST TO MR. OZAKI.

Mr. Ozaki's treatise evoked a vigorous reply by Mr. Takeo Goto, editor of the *Nihon Kon*. Mr. Goto is sharp and incisive in his defense and definition of the Imperial prerogative in contrast to Mr. Ozaki's rather ambiguous terms. To Mr. Goto, "Our constitution is founded on our national polity which is as eternal as the Heavens. It is a means of safeguarding the Imperial prerogative, its object being to render the reign over the country independent of any possible usurpation on the part of subordinate departments of State. It has been carefully determined in its provisions by the sovereign authority, so that there may be no possible interference with the supreme prerogative and no violation of it." This is Mr. Goto's conception of the constitution. To adopt party government as recommended by Ozaki, he says, would empty the supreme prerogative of all reality and put Japan back where she was before the Restoration. If Mr. Goto's contention be correct, it gives us a view of the constitution of Japan very illuminating indeed. For example Mr. Kiyozo Fujiwara, in a very comprehensive treatise entitled "A Comparative Study of European, American and Japanese Politics," declares that the constitution of Japan is to be distinguished from the constitutions of European countries first, by the fact that European constitutions, even the English constitution, have their origin in revolution while the Japanese constitution does not. Secondly, by the provision according to which larger scope remains within the limits of law for Imperial Ordinances than in any European constitution, and thirdly, in that in the Japanese constitution, the rights of the sovereign and the rights of the people are harmonized while in all European constitutions, with the exception of the Russian, the rights of the people are magnified and protected at the expense of the rights of sovereignty.

CONSTITUTION OF JAPAN.

To us the essence of constitutionalism is the determination of fixed boundaries within which personal rule shall be exercised. So it is to the writer just quoted. But he sees in the constitution of Japan a limitation not of sovereign power, but of subordinate tendencies or agencies which are liable to seize and exercise power at the expense of the sovereign prerogative. If this be the true view of the Japanese constitution, it is a very human document and not the product of European constitutional government by mere reflex influence. It had its origin in revolution, (the Revolution of 1868) as truly as the Magna Charta, the Bill of Rights, and the Constitution of the United States. Yet its provisions are not intended to limit the sovereign power of Japan, but to prescribe laws safeguarding the Throne against the encroachments of the nobility and a repetition of what Mr. Ozaki calls "certain more or less unsightly stains which have been left upon the pages of Japanese history." These blots, he says, infallibly show that there were defects in the personal methods employed to secure harmonious union between sovereign and people. Had no such defects existed, and had "the ruler and ruled always acted as one mind and one body, not even a hundred Hojo or a hundred Ashikaga could have raised the flag of rebellion and treason." Whether this be a true account of Japanese constitutionalism or not, it is well for us to keep in mind in our day that the rule of persons may be as arbitrary and the rule of law as necessary with the subjects as with sovereigns, with the many as with the few, with the employees as with the employers, and with laborers as with capitalists. And constitutionalism fixes a limitation upon the exercise of all governmental powers, whatever may be the organs, through which governmental authority expresses itself.

DIVISION OF POWERS.

Prof. Makino refers to the three-fold division of powers as a mark of constitutionalism. The subject of the separation of

governmental powers into administrative, legislative and judicial functions has given rise to much controversy in Japan. Mr. Fujiwara quotes Prof. Hozumi to the effect that in a despotic government all three powers are inherent in one person, while in a constitutional government there is a three-fold division of these powers. "There are many in this country," says Mr. Fujiwara, "who do not concur with this opinion, on the ground that the right to govern a country is not divisible. Administrative, judicial and legislative powers are simply aspects or delegated forms of the power to reign and are not independent powers."

Prof. Hozumi's opinion, he says further, may be legally true, but politically it is unsatisfactory and is not an essential part of constitutionalism. Under feudalism, laws were formulated for the most part by Confucian scholars, crime and punishment were determined by the bugyo, while administrative functions were in the hands of the tairo and karo. Even in Meiji, before the promulgation of the Constitution, laws were issued by the genroin while the judicial organ was the saibansho and administrative functions were exercised by the taisei kwan. These instances show, he says, that there may be a three-fold division of powers where constitutional government has not been established. Marquis Ito (in his Commentary on the Constitution) disclaims any connection between the provisions of the Japanese constitution and the doctrine of the independence of the three powers. The legislative body for example, according to him, has "no share in the sovereign power; it has power to deliberate upon laws, but none to determine them." Speaking of the judiciary, he says, "Judgments shall be pronounced in the name of the Emperor, the judicial authority in this respect representing him in his sovereign power."

The controversies concerning the theory of the three powers does not concern us here. The adoption of the three-fold division in European history, under the influence of Locke and Montesquieu, was in order to give stability to the laws and to safeguard against arbitrariness in government. If anyone

will read the preamble to the constitution of Japan, he will find the intention of the late Emperor was to promulgate in the constitution "a permanent law of state." These are his words :

"The rights of sovereignty of the State, We have inherited from our Ancestors, and We shall bequeath to Our descendants. Neither We nor they shall in future fail to wield them, in accordance with the provisions of the Constitution hereby granted. We now declare to respect and protect the security of the rights and of the property of Our people, and to secure to them the complete enjoyment of the same, within the extent of the provisions of the present Constitution and of the law."

Provision is made in the constitution for the exercise of the administrative, legislative and judicial functions separately. According to Marquis Ito the administrative department and the judicial department are different organizations, and neither of them suffers any encroachment upon its sphere of business by the other. It is a matter of indifference for the present discussion whether the three powers are theoretically independent or whether they inhere in one person, so long as the exercise of these powers is fixed and rendered separate by law. It seems clear therefore that Prof. Makino is correct in his statement that Japan has become a "Legal State."

EMPEROR MEIJI'S POLICY.

One cannot but feel that much current discussion on this subject falls below the level aimed at by the late Emperor whose notable reign will become outstanding in Japanese Political history, among other reasons for his determination that the political destiny of Japan shall be worked out within the limits of law. Foreign writers, inclined to depreciate the constitution because of its checks and reservations, have not attached due importance to the decided step in advance marked by its promulgation.

Turning from the question of state law to that sphere of relations embraced under the term private law, let us inquire

what progress is being marked. In a recent editorial the Jiji Shimpō remarked that the peaceful co-operation between capital and labor was essential to the development of the nation. It behoved thoughtful publicists therefore to give due consideration to this question, now that Japan was fast becoming a nation of flourishing factory plants. In Mr. Osaki's book, a sentence is quoted from the late Emperor's Coronation Proclamation with respect to the relation between sovereign and subjects: namely, "sovereign and subjects in form, but father and sons in sentiment." We have already seen that the State took on the formal or legal relation in addition to the sentimental relation, through the promulgation of the constitution. What do we find when we turn to private relations, for example in the industrial world? "Hitherto, the relation between capital and labor in the factories," continues the Jiji editorial, "has been similar to that of landlord and tenant, a relation not without a spontaneous and beautiful sentiment (*bifu*). Nevertheless, such a relation belongs to the small family-like factory. When factories assume greatness in size and employ thousands or even tens of thousands of workmen, as some do at present, the old relations dependent upon sentiment become antiquated. Not only the size of the factories, but the ideas disseminated through education among workmen by which they become increasingly conscious of their rights, makes it impossible to remain contented with the old relationship, whatever charm it may have had, based upon feeling.

It is a problem which has perplexed European countries and has recently become urgent in Japan."

LABOR PROBLEMS.

A little earlier in the year, an interview with Baron Goto who was then a Cabinet Minister was published in the American Outlook. He was asked "How is it that when throughout most of the civilized world labor is either demanding or virtually wielding the dominant influence in national affairs, Japan is enjoying comparative industrial calm? What is your secret?"

"There is no political secret," he answered, smiling. "The phenomenon you have noticed is due to the peculiar nature of the Japanese people. In the West the strongest factor in government is reason, logic, and ideas. But here the strongest thing is the heart, if I may call it that—that is to say, sentiment. In industry this is the outgrowth of the old apprentice system, which still exists in Japan, which fostered sympathy and understanding between master and employee. We are trying to maintain these warm relations between employer and employee, but of course it becomes more difficult to do so as industry grows to such an extent that some concerns employ thousands of men."

In a book entitled "A Hundred Talks," Baron Shibusawa devotes a number of "Talks" to the subject in question. While not opposed to factory legislation he felt that social and labor problems were not to be solved by means of law. The relation existing hitherto between capitalists and laborers had been a family relation. To substitute at once a legal relation by enacting a factory law might to a certain degree produce good effect but not to the full expectation of the government officials. The relations existing in the past between capitalists and laborers had been a relation of feeling and affection. To provide a law and establish this relation on the basis of rights and duties would have the effect of creating distance between them. Elsewhere, he says in the same volume. "The hope of social harmony, of a good relation between capitalists and laborers, was to be grounded upon the realization of "good customs and beautiful sentiments." He also remarked that "if capitalists and laborers alike followed the 'royal path' (O-do) and looked upon it as a rule of human conduct industrial differences and law suits would be avoided. This bond was superior to a hundred statutes or a thousand laws. The true bond was that of sympathy and the notion of rights and duties could have no other effect than to separate capitalists and laborers."

DEEP-ROOTED TRADITIONS.

A venerable tradition indeed lies back of the point of view which finds expression in these quotations. From the time of Gyo and Shun, in China, twenty centuries before Christ, the social order has been founded upon a benevolent despotism. She Hwang Ti, the Emperor who burned the books of China and built the Great Wall, sought to establish a legal state and to enforce law. But no name in Chinese annals is held in greater contempt. Confucius, after giving an account of the principles of sages and emperors before his time in relation to government, expounds his own ideas, which are, of course, in accord with theirs, and says that the ideal ruler is the one who prizes benevolence. Mencius calls officials "pastors of men" and Chuhi speaks of the exercise of the "pastoral office with love." After ages of military violence, the policy of the Tokugawa's in Japan was to set up a "benevolent government" patterned after the Confucian model. Laws as commands have been utilized from ancient times, both in China and Japan, but only as a means to government and not for protection of the rights of the individual. The Japanese industrialist is giving voice therefore to one of the oldest traditions in political history when he says: "To establish the relation between capitalist and laborer on the basis of law would destroy the traditional feeling and put in its place the cold idea of rights and duties, thereby laying the foundation for strikes and lock-outs and bringing about the unenviable relation between capitalists and laborers in the West." He also shows reluctance to see the step taken for industrial relations already taken in the fundamental law of the land governing the relation between sovereign and subjects. He would debar the conception of "rights" from the minds of workmen, though the "rights" of subject is recognized in the Imperial Preamble to the constitution. Though it is declared by the Jiji that the industrial face of Japan is rapidly undergoing change, and though capital is being concentrated in the hands of the

employers giving them power over masses of laborers, yet the industrialist would maintain the personal relation, without the aid of law, as sufficient for the needs of modern complex industrial conditions. In contrast to this attitude of mind, it is significant that in the new Encyclopedia Britannica more than twenty double column pages are devoted to an account of the progress of labor legislation in Western countries.

THE IDEA OF JUSTICE.

The resistance to law and to the "cold" idea of rights probably grows out of a misconception. The prejudice against law no doubt springs from its association with force and the distrust of rights is no doubt due to their identification with selfishness. But the importance of law has its explanation in the necessity of order to social progress. Laws, interpreted and applied, give expression to justice though imperfectly. The idea of justice in the social history of China and Japan has not emerged with full-orbed clearness. Even the terms are confused by which the conception of justice finds expression.

The conception of rights is highly ethical and is bound up with justice. Where the conception of rights is absent the sense of justice is almost certain to be deficient. It does not express the Western point of view to say that a right is that which enables the individual to bring within the range of his will or action certain things or individuals. This leaves out of account society. A right is a capacity which the individual may exercise with the approval of organized society. It is a privilege which society guarantees to him. To have certain powers secured to him by society is correlative to the claim of society to exercise certain powers over him. It is just here that a wide difference exists between the Chinese and Western civilizations. In the former the relation of the individual is to a superior and is realized in the performance of duties to him. With us the relation of the individual to society is recognized. The social will affects private relations.

There is a two fold reply that can be made to the contention that the family relation should be maintained in the factory. First, it may be answered that the family relation itself has come under social control as regards sanitation, education, the power of parents over children and numerous other matters. The family does not exist as an end in itself, nor in complete isolation. Secondly, it may be answered that the modern factory, for reasons different from those in the case of the family, should come under collective control. The production of wealth by means of capital is far in excess of personal and family needs. Hence, the surplus is used for further production in which thousands of lives may be brought under the control of the capitalist employer. An enterprise occupying so important a place in its effect upon social life cannot be left entirely under the will of one, but should in some measure be regulated by the will of the many, especially in the determination of the minimum condition requisite to social wellbeing. To sum up, Japan has gone ahead of the West in the collective control of public utilities (using the word collective in a modified sense). She has fallen behind the West in the collective control of private industries and, we may add, in collective provision for dependent members of the state.

GROWING POWER OF LAW.

The situation in Japan viewed more broadly is of such a nature as to give emphasis to the importance of the rule of law. The destiny of Japan, as of other nations, is being increasingly determined by the people. Hibiya Park has become a sort of fourth estate. The crowds which clamor there for the overthrow of cabinets act without organization or responsibility and under the contagion of popular impulse. Such gatherings are becoming more frequent in the form of demonstrations and strikes. In all the capricious changes of a mobile population, there are two elements which make for constancy and order : one is the genius of a people, and the other is respect for

law. If popular freedom, guided by the peculiar spirit of the nation, can achieve its ends, step by step, within the limits of law, as for example, in the political evolution of England, no uncertainty need be felt as to the ultimate good of present Japanese aspiration.

Returning to our starting point and to the contact of western law with the Chinese tradition, in the West obedience to law is a matter of highest importance, while in the East, loyalty to persons is enforced by constant repetition. Perhaps, a happy middle path is in the combination of these two. If by law, order is maintained, by personal initiative progress is assured. The superman is the impulsive force in human society. The chieftain is the pivot around which the curve of human progress sweeps forward and upward. Almost any great undertaking one may chance to observe will be seen to be a shadow cast by a single man. The central importance attached to "superior men" in the social philosophy of China and Japan is of permanent significance and is the rock on which Socialism will break to pieces in the Far East. Under Socialism, society would tend to the dead level of stagnation. The "great man," as conceived in Chinese philosophy, though a moral rather than a creative force, is essential to human society. Mencius says,

"To dwell in the spacious world of benevolence, to stand in the place of justice, and to walk in the great path of righteousness; to practice one's principles for the good of the people when in office, to practice them alone when out of office; to have power to keep from dissipation in riches and honor, to swerve not from principle under poverty and mean condition, and to be unbending in the face of force and power—these are the characteristics of the great man."

Strange to say, it is just this type of man who feels the need of something more than the rule of persons. Mencius says elsewhere.

"Now, the first thing toward a benevolent government must be to lay down the boundaries. If the boundaries be

not defined correctly, the division of the land into squares will not be equal, and the produce available for salaries will not be evenly distributed. On this account, oppressive rulers and impure ministers are sure to neglect this defining of boundaries."



REPORT OF COUNCIL FOR THE YEAR 1918

*Recd and Approved at the Annual General
Meeting, January, 1919.*

The following is an account of the Society's work during the year 1918:—

Eight General Meetings of the Society were held during the year as compared with nine in 1917. Subjects dealt with at the meetings were as follows:—

January 30th (At H. B. M. Embassy)—Lecture by H. E. the American Ambassador (Hon. Roland S. Morris) on "The First American Envoy to Japan."

As this was the annual general meeting the lecture was preceded by the presentation of the annual report of the Council for the year 1917 and the election of officers. Afterwards, through the kindness of Lady Lily Greene, tea was served.

February 13th (At Keio University)—Lecture on "Japan and Her Food Problem" by Mr. John Struthers, M.A., B.Sc. A special invitation was extended to members of the Tokyo Women's Club and the Home Problems Club on this occasion.

March 13th (At Keio University)—Lecture on "The Pottery and Potters of Satsuma" by Mr. Wm. L. Schwartz.

March 27th (At Keio University)—Lecture by Dr. K. Asakawa on "Some Phases of Japanese Feudal Institutions."

- April 17th (At Keio University)—A Paper by Mr. A. L. Sadler on the "Heike Monogatari," with translated extracts.
- May 8th (At Keio University)—Lecture on "The Ten Buddhist Virtues" by the Rev. G. W. Bouldin.
- June 19th (At Keio University)—Lecture on "Ship Construction in Japan, Ancient and Modern" by Dr. F. P. Purvis.
- October 24th (At Keio University)—Lecture by Mr. E. W. Clement, M.A. assisted by Prof. Ichiji, on "The Decline and Fall of the Shogunate."

WORK OF COUNCIL

Council meetings have been held regularly during the year.

The Council have to report the following matters which have engaged their attention:—

(1) PUBLICATIONS

The Society published Vol. XLV, Part 2, 185 pp., containing : *The Warongo, or Japanese Analects*, by Dr. Senchi Kato, *Kumazawa Banzan*, by Mr. Galen Fisher, and *Percival Lowell: a Memorial*, by Dr. Clay McCauley; also Vol. XLVI, Part 1, 112 pp., containing : *Spring and Autumn Fires in Japan*, by Mr. E. R. Kellogg, *Edo and Tokyo*, by Mr. Ernest W. Clement, and *Some Aspects of Japanese Feudal Institutions*, by Professor K. Asakawa.

(2) ORGANIZATION COMMITTEE

The Organization Committee has to report the following summary of the literary activities of the Society during 1918:—

Lectures delivered before the Society as reported by the Recording Secretary	8
Lectures arranged to be delivered in the near future	5
Papers accepted for publication in the <i>Transactions</i>	10

Accepted 1917, published 1918 . . .	4
Accepted 1918, published 1918 . . .	2
Accepted 1918, in press	1
Accepted 1918, to be published 1919 . .	3
Papers known to be in preparation with intent to offer them to the Society	8

The Committee desires to call attention once more to its suggestions for further contributions in the fields of economics, industry, religion, philosophy, biography, science, and the influence of the Great War upon the life and thought of Japan. These suggestions will be found in the Annual Reports for 1915, 1916 and 1917.

(3) LIBRARIAN'S REPORT

A subject-catalogue of the Society's Library is in preparation, and will probably be issued in the near future, as a part of the *Transactions*.

The Society's list of Exchange has been revised and substantially reduced, without (it is hoped) affecting accessions to the Library in those fields in which the society is specially interested.

The Library is conveniently housed in the Library Building of Keio University, and can be consulted from eight to five daily, except on Sundays and holidays. Members have unrestricted access to the shelves, as well as the privilege of withdrawing books. Out-of-town members should communicate with the Assistant Librarian, Mr. K. Kasahara, care of the Keio Library, Mita, Shiba, Tokyo.

(4) REPORT OF CORRESPONDING SECRETARY

A matter that has given rise to the greater part of the year's correspondence has been the free exchange of our *Transactions* for the publications of foreign Societies. German exchanges stopped automatically with the War; excluding them, our exchanges still numbered 93. This list we very carefully analysed; every case that could be helpful to our members, or in which our *Transactions* could be of real value to the recipient Society, was allowed to remain; with the result

that 29 deletions were finally made. To each of the Societies involved notice was sent that after the delivery of Vol. XLV, Parts I and II, no more exchanges would be made. To enable these Societies to make their Library to date as complete as possible we offered in each case to supply, free of cost, missing parts or volumes; and further, we drew attention to the very liberal provision of Art. VI of our Constitution that—

Learned Societies, Educational Institutions and Public Libraries may obtain the Transactions of the Society by paying an annual subscription of five *yen*. If they elect to do so, they may compound the annual subscription for a term of thirty years by a single cash payment of sixty *yen*.

To this communication answer has been received in seven instances. Missing parts have been asked for. In one instance the Society addressed becomes a subscriber, and in two other instances prospects are indicated that this may occur.

Following H. E. Mr. Morris' paper last January upon Townsend Harris it was suggested that some important light might be obtained from the Archives of the British Foreign Office upon the local events of that era. These archives were removed to London some years ago, so the task of consulting them must be referred to some one there; Mr. J. Carey Hall, our former President, was obviously the person to ask to do this, if it were agreeable and feasible for him to undertake it. He has very heartily accepted, and in due course we hope to receive a valuable paper from Mr. Hall regarding Sir Ruthertford Alcock's share in the work of opening up Japan to foreign intercourse and commerce, and other matters of the time.

It was intended, during 1918, to follow up the circulars of a few years ago drawing attention of Libraries throughout the World—in English speaking countries—to our activities, and especially our Transactions. Owing to war distractions this has not been done; but my successor in office may well be recommended to take the matter up in 1919, free—it may well be hoped—from the same disturbing influence.

(5) HONORARY TREASURER'S REPORT. 1918

RECEIPTS.

To Balance brought forward at 31st Dec. 1917 . . .	Y.	378.73
To Memberships.		
(A) Annual	Y.	1,095.00
(B) Arrears		115.00
(C) Life subs. a/c.		160.00
(D) Library (30 yrs.).		60.00
(E) Entrance fees		60.00
		<hr/>
		1,490.00
To Transactions sold		603.44
To Murdoch's History Vol. 1 sold		45.00
To interest exchange and sundries		23.50
		<hr/>
		<u>Y. 2,540.67</u>

EXPENDITURE.

By Management a/c.	Y.	266.35
„ Library a/c.		
Assistant.	Y.	140.00
Insurance		15.00
Books and Binding.		62.00
		<hr/>
		217.00
„ Transaction a/c.		
Vols. 45 and 46 a/c.	Y.	814.22
Packing and Distribution		145.24
Insurance		102.39
Other per contras		66.45
		<hr/>
		1,128.30
„ Murdoch's History a/c.		
Per contras		2.00
„ Rent and Meetings a/c.		247.11
„ Adverse exchange		5.02
„ Balance carried forward.		
Special c/a.	Y.	349.57
Ordinary c/a.		325.32
		<hr/>
		<u>Y. 2,540.67</u>

COMPARATIVE SUMMARY OF AC- COUNTS 1914 TO 1918

RECEIPTS.

	1914.	1915.	1916.	1917.	1918.
To Membership-	1,752.50	1,525.00	1,510.50	1,911.00	1,490.00
„ Transactions sold	649.64	247.00	494.87	323.75	603.44
„ Murdoch's History sold ...	163.00	125.00	100.00	210.00	45.00
„ Interest and Sundries...	73.30	10.96	46.50	34.78	23.50
Total	2,638.44	1,907.96	2,151.87	2,479.53	2,161.94
Balance brought forward...	1,876.11	348.90	491.49	1,073.89	378.73
	<u>4,514.55</u>	<u>2,256.96</u>	<u>2,643.36</u>	<u>3,553.42</u>	<u>2,540.67</u>

EXPENDITURES.

	1914.	1915.	1916.	1917.	1918.
By Transactions published ...	3,589.47	1,178.20	842.12	2,283.14	1,128.30
„ Murdoch's History	3.62	26.25	17.00	112.50	2.00
„ Library... ..	172.00	234.96	205.00	135.00	217.00
„ Administration	118.55	78.06	252.85	281.75	266.35
„ Rent and Sundries	257.16	247.90	252.50	362.30	252.13
„ Furniture	24.85	—	—	—	—
Total	4,165.65	1,765.37	1,569.47	3,174.69	1,865.78
Balance carried forward ...	348.90	491.49	1,073.89	378.73	674.89
	<u>4,514.55</u>	<u>2,256.96</u>	<u>2,643.36</u>	<u>3,553.42</u>	<u>2,540.67</u>

MEMBERSHIP

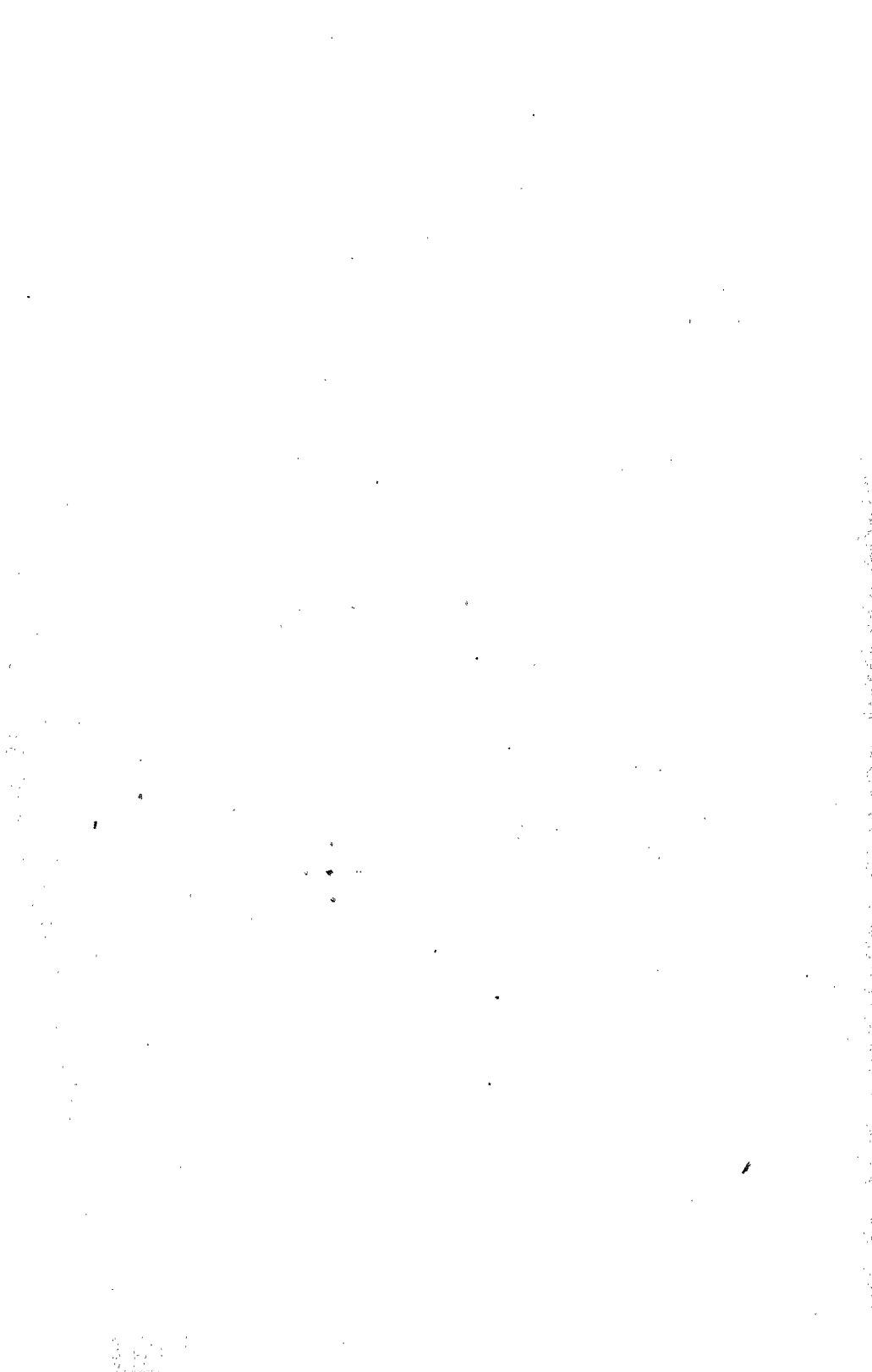
There have been recorded during the year 6 deaths, 16 resignations and 4 names have been removed for non-payment of dues or on account of communications from the Society being returned undelivered. On the other side 12 new members (11 Annual ; 1 Life) have been elected; 3 have been transferred from Annual to Life Membership on payment of balances :—

Honorary Members on roll of Society . . .	26
" " " of living . . .	6
Life Members	156
Annual Members	269
Libraries (30 years)	17
Libraries (Annual)	10
	<hr/>
Total	458
	<hr/> <hr/>

PROPERTY

The most recent report of the stock of Transactions from the Agents is in October 1918. The property of the Society may be put as follows :—

Balance carried forward Y.	674.89
Transactions say	12,000.00
Murdoch's History Vol. 1 say	800.00
Library (insured value)	5,000.00
	<hr/>
Total Y.	18,474.89
	<hr/> <hr/>



CATALOGUE
OF
THE LIBRARY
OF THE
ASIATIC SOCIETY OF JAPAN.

1919.

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